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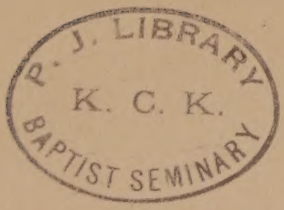

INTERNATIONAL CHRISTIAN MOVEMENTS

BOOKS WRITTEN BY THE AUTHOR

The Spirit Christlike.
The Infinite Affection.
Jesus and the Prophets.
Spiritual Culture and Social Service.
Christian Service and the Modern World.
The Great Physician.
The Progress of Church Federation.

BOOKS EDITED AND IN PART WRITTEN BY THE AUTHOR

The Christian Ministry and the Social Order.
The Churches of the Federal Council.
Christian Unity at Work.
The Churches of Christ in Council.
The Church and International Relations—2 vols.
The Church and International Relations—Japan.
Christian Co-operation and World Redemption.
The Churches of Christ in Time of War.
International Christian Movements.

Universal Christian Conference on Life and Work (Geneva, 1920, Committee of Arrangements)

International Christian Movements

By
CHARLES S. MACFARLAND
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Foreword

POLITICAL diplomacy has thus far proved unequal to the task of securing international justice and peace. While this is due in large measure to the inefficiency, and sometimes the iniquity, of international measures and institutions, it is due far more to the deficiency in high moral motive and spiritual impulse.

In the League of Nations we have the first serious effort on the part of the nations of the world to develop a new international order, to put it on a fundamental basis and at least, in so far as many of the international leaders responsible for it are concerned, an attempt to bring a new spirit into international affairs. This measure will fail unless it secures worldwide sympathy on the part of the peoples of the world and unless it is imbued with moral and spiritual idealism.

Meanwhile, for many years, without much help and indeed not without hindrance from political leaders, the peoples of the world have been finding their way together in group relationships, founded upon mutual sympathies and interests, in labour, science, art, literature, commerce and education. Sometimes, it is true, this has been with mixed motives, including limited and even selfish interests and yet, in every case, with moral ideals higher than those of the efforts of diplomacy or even of economic organisation.

Groups of men and women in all countries, in the interest of peace, have been finding their way together. More important still is the evidence we have that all serious, thinking people feel that the final need of our day, throughout the world, is that of spiritual regeneration.

In the world of religious thought and life especially,

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men and women are thinking and meeting together in a manner and through impulses which must ultimately have a deep and far-reaching effect. Of course the most notable of these movements during the past century is that of foreign missions. At first this effort was purely for evangelisation and was largely denominational, sometimes even sectarian. In more recent years, however, the work of foreign missions has greatly expanded, has rapidly developed along co-operative and interdenominational lines and has reached out into wide realms of social, industrial, medical and educational service which have greatly increased its significance in the interest of international peace and justice. The unifying power of foreign missions lies most of all in the nature of the Christian Gospel which proclaims that all men are members of the one family of God.

It is not by the gaining and exercising of temporal political power that Christian institutions will play their true part in the new world order. Little good and perhaps much harm may come from the political alliances now forming in certain sections between the Church and national governments. It is not by the exchange of political ambassadors that Christianity will perform its mission, but rather by the interchange of goodwill and service. The influence of the Church and Christianity upon governments must be that of moral and spiritual power. It surely cannot be gained by following the same sort of political diplomacy which has shown its weakness and its inability to regenerate political institutions. This influence must come, therefore, not by diplomatic negotiations between ecclesiastics and government leaders, but by bringing the peoples of the world together in Christian sympathy and mutual service.

Following this principle, evangelical Churches and Christian institutions throughout the world have been coming together in a simple, natural and quiet way,—much like the coming of the Kingdom of Heaven, without

observation. Such power as these relationships have gained, has come from united and unselfish service for humanity.

These international Christian movements, while not correlated into one organic body, nevertheless constitute, in spirit and in service, one movement whose unity is not that of uniformity but of spirit which is the bond of peace and which knows no master or ruler but the common Lord and Saviour of mankind.

This volume is not intended as a dissertation on the question, but is a simple record of these various movements.

In its preparation the compiler has had the assistance of the following persons associated with these several bodies: Miss Antonia Froendt, Robert H. Gardiner, Rev. Frank K. Sanders, Rev. Samuel G. Inman, Rev. William I. Haven, W. G. Landes, Mrs. Henry W. Peabody, Rev. R. P. Anderson, Dr. John R. Mott, Col. W. F. Jenkins, F. E. Edwards, Rev. Samuel Z. Batten, Rev. E. Y. Mullins, Rev. J. A. Morehead, Dr. James R. Joy, Rev. Frederick L. Fagley, Rt. Rev. James DeWolf Perry, Rev. Sidney L. Gulick, C. V. Hibbard and his associates, Miss Katherine S. Gerwick, Rev. Frederick Lynch, Dr. Wilbur K. Thomas, Charles D. Hurrey, Dr. S. W. Thurber, Frederick S. Goodman and George T. Berry.

The several organisations and movements which have been here sketched briefly may be consulted for full information regarding their work and for this purpose a directory has been placed in the latter part of the volume. Emphasis has been given in this volume to those whose work is distinctively rather than indirectly of an international character.

C. S. M.

New York, March, 1924.

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I

INTERNATIONAL BODIES AND MOVEMENTS OF AN INTERNATIONAL CHARACTER

1. For Co-operation and Unity

The outstanding movement looking towards the unification of worldwide Evangelical Christianity is the co-operative and federative development. It is only recently that it has assumed an international character, but at the present moment, not only are federated bodies of churches being formed in the various countries of the world, but they are finding their way together, largely due to the international problems brought about by the War.

a. Federal Councils and Federations of Churches.

There are at the present time federal councils or church federations in the following countries: America, Great Britain, Ireland, France, Belgium, Germany, Switzerland, Czecho-Slovakia, Spain, Japan, China and Australia. These various bodies are coming rapidly into correspondence and conference with one another and the Federal Council of the Churches of Christ in America is in fraternal relationship with all of them.

It was largely through these relationships and through conference between the representatives of these several bodies, that two important movements have been initiated during recent years, namely, the Universal Christian Conference on Life and Work and the Central Bureau for the Relief of the Evangelical Churches in Europe.

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b. Universal Christian Conference on Life and Work.

During the war, the proposal for some sort of an ecumenical conference of the churches, came almost simultaneously from several widely separated sources. At the Quadrennial Meeting of the Federal Council of the Churches of Christ in America in 1916 such proposals were contained in the report of the General Secretary and in an overture from the Methodist Episcopal General Conference. These proposals were sympathetically referred to the Administrative Committee for favourable consideration and timely action. In the following year the Archbishop of Upsala and the Swiss Federation of Churches sent out similar calls. At the meeting of the World Alliance for International Fellowship through the Churches at the Hague in 1919 such a conference was approved and referred to a committee consisting of representatives of the Swiss Federation, the Swedish Churches and the American Federal Council.

This Committee met in Paris and by its action the Federal Council of the Churches of Christ in America, which had already appointed a Committee on Ecumenical Conference, was requested to convene a preliminary and preparatory conference.

This conference was convened at Geneva, Switzerland, in August, 1920. A committee was formed in three sections, representing many Christian Communions in Continental Europe, in the British Empire, and in the United States of America. On this Committee are representatives from the Church of England, the Church of Scotland, the Free Churches of Great Britain, most of the

Communions in Europe and America, and the Eastern Orthodox Church.

The International executive committee has held three meetings, at Peterboro, England, 1921; Helsingborg, Sweden, 1922, and Amsterdam, Holland, 1923.

The purpose of the Conference is not primarily to promote the reunion of Christendom, although such co-operation between the Churches as is proposed would undoubtedly help to this end. It is not intended to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social questions, industrial and international, which are so acutely urgent in every country.

In more than one of the great Church Conventions of recent date, notably in the Lambeth Conference of 1920, resolutions were passed, urging that steps immediately be taken, whether by co-operation or by concurrent action, whereby the whole Church of Christ might be enabled with one voice to advocate the principles which must underlie that world commonwealth of the future, without which civilisation can hardly hope to survive.

It is proposed to hold the final conference at Stockholm in 1925.

The subjects to be treated by the several commissions which are now being appointed by each section, are as follows:

I. The Church's Obligation in View of God's Purpose for the World.
II. The Church and Economic and Industrial Problems.
III. The Church and Social and Moral Problems.
IV. The Church and International Relations.
V. The Church and Christian Education.
VI. Methods of Co-operative and Federative Efforts by the Christian Communions.

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c. World Conference on Faith and Order.

This undertaking, like several others, sprang out of the World Missionary Conference at Edinburgh in June, 1910. The General Convention of the Protestant Episcopal Church at its meeting in October of that year was challenged by the Right Rev. Charles H. Brent to call a World Conference of all who believe in Jesus Christ as the Incarnate Son of God, to discuss fully and frankly the differences among Christians which it was not thought expedient to discuss at Edinburgh. The Committee which was appointed, made the following report:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"Whereas, There is to-day among all Christian people a growing desire for the fulfillment of Our Lord's Prayer that all His disciples may be one; that the world may believe that God has sent Him:

"*Resolved,* The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

The resolution appended was adopted by both Houses at once and a Commission of Bishops, Presbyters and laymen appointed to issue the invitation throughout the world.

On the same day the National Council of Congregational Churches in Boston appointed a committee to confer with the Episcopal Church, and the Disciples of Christ in Kansas appointed a committee to labour for unity, while, at almost the same time, the Church of England in Australia appointed a committee to seek conferences with the other Churches there.

The Commission of the American Episcopal Church set at work at once on the invitations. At the Preliminary Conference at Geneva, to be mentioned presently, the movement, including the issuance of further invitations, was put in the hands of a Continuation Committee. Up to October 8, 1923, co-operating Commissions had been appointed by the following Churches in various parts of the world: Anglican, Baptist, Christian, Congregational, Czecho-Slovak Church, Disciples, Eastern Orthodox, Friends, Lutheran, Methodist, Moravian, Old Catholic

Churches, Presbyterian and Reformed, South India United.

In May, 1919, the Commission of the Episcopal Church sent a deputation to present the matter to Pope Benedict XV, who, while expressing cordial interest in the undertaking, as Pius IX had done, declared that as the teaching and practice of the Roman Catholic Church with regard to the visible unity of the Church of Christ was well known to everybody, it would not be possible for the Roman Church to take part in the Conference.

A sufficient number of acceptances having been received, a Preliminary Conference was held in Geneva, Switzerland, in August, 1920, attended by representatives of seventy-eight Churches in forty nations, including all the great families or groups of Trinitarian Churches except the Church of Rome. There were also present friendly observers from other Churches. The Conference decided that the movement should be continued, and appointed, for that purpose, Continuation, Subjects and Business Committees.

The subjects discussed at Geneva were:

The Church and the Nature of the Reunited Church.

What is the Place of the Bible and a Creed in Relation to Reunion?

No attempt was made to reach conclusions, for the purpose was only to open up the topics for patient, thorough and prayerful consideration throughout the Christian world.

The Subjects Committee has proposed for discussion in small groups of members of different Churches two series of questions. The first is:

Questions concerning the Faith of the Reunited Church.

1. What degree of unity in Faith will be necessary in a reunited Church?
2. Is a statement of this one Faith in the form of a Creed necessary or desirable?

3. If so, what Creed should be used? or what other formulary would be desirable?
4. What are the proper uses of a Creed and of a Confession of Faith?

On this a number of groups have reported, and the Subjects Committee has published a report thereon.

The second series is:

Questions concerning the ministry in the reunited Church.

1. What degree of unity in the matter of order will be necessary in a reunited Church?
2. Is it necessary that there should be a common Ministry universally recognised?
3. If so, of what orders or kinds of Ministers will this Ministry consist?
4. Will the reunited Church require as necessary any conditions precedent to ordination or any particular manner of ordination?
5. If so, what conditions precedent to ordination and what manner of ordination ought to be required?

The Subjects Committee issued in October, 1923, a third series:

THE CHURCH.

1. How was the Church founded? Is it in any specific sense a divine institution?
2. What are the essential characteristics of the Church? and in particular what is the relation of the Church to Christ and to the Holy Spirit?
3. What are the visible marks of the Church on earth?
4. What is the relation of the Church to the Churches?
5. What is the relation of the Church to the Kingdom of God?

The Committee has prepared a fourth series, The Chris-

tian Moral Ideal, and a fifth, The Sacraments, which, though the order may be changed, will be issued as soon as reports on the third series have been received.

The object of the movement is to induce Christians holding different opinions to meet together in small groups and, through their representatives in the World Conference itself, in prayerful, patient conference, in the earnest effort to understand one another and to appreciate the value of one another's positions.

It is believed that in this way it will be made manifest that many beliefs, apparently conflicting, are really complementary, and that many differences are due only to ignorance of one another's real positions.

The movement does not aim at direct efforts for reunion, but seeks to prepare the way for them by promoting the desire for unity and that mutual love and appreciation which is a necessary preliminary condition. Neither in the local group conferences nor in the World Conference itself will any person or any Church be bound by anything that is said or done. It is not proposed to suggest the surrender or compromise of any iota of the faith held by any Church.

The date and place of the World Conference itself had been fixed tentatively for Washington in the United States of America in May, 1925, but the numerous local efforts for reunion all over the world, to a great extent impelled by the increasing desire for unity fostered by the movement, and the need of more thorough preparation, have rendered a postponement expedient, and perhaps the fact that the Old World has been torn to pieces by the Great War, which the divided Churches could not prevent, may make Europe a more desirable place, for nowhere is the visible unity of Christians more needed, if the Peace of God is to be established. The Conference will probably be held in Europe or in Jerusalem in 1927.

To sum up: the movement is an attempt to help Christians to approach that visible unity which will lift up

Christ before the world so that He may draw all men to Him and that His law of peace and righteousness and love may be forever and everywhere established.

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In August, 1922, there assembled at Copenhagen, a conference composed of official representatives of the Evangelical Churches of Europe. It grew out of a meeting which had been called by the Federal Council of the Churches of Christ in America in New York the previous November at which the following actions were taken:

"I. We understand the object of this Conference to be to make inquiry as to the need which European communities may have for any help which the American Protestant Churches may be able to render; such help to be extended in a way to strengthen the work of existing Protestant churches and not in any sense to weaken them so as to make less effective their work.

"II. It is not the province of the American Protestant Churches to instruct our Protestant brethren in Europe as to how they should do their work, the methods that they should employ, or in any way attempt to impose on them American methods.

"III. We do not believe it to be within the province of the Federal Council Committee on Relations with Religious Bodies in Europe to decide what individual American denominations may do in Europe or the methods or policies they can best follow in their denominational European work. The decision with regard to these matters is the responsibility of the denomination itself, with due regard to the fundamental principle in Par. I, and the needs of the existing churches.

"IV. We believe that the Commission on Religious Bodies in Europe should act as a Clearing House for information as to religious conditions in Europe. The churches and other Christian agencies in the United States should be better informed and we believe the most effective agency for this purpose is the Commission on Relations with Religious Bodies in Europe.

"V. We believe the Commission should be the agency through which to clear co-operative religious work which may be undertaken in Europe by the several denominations which desire to work together in extending help to our European brethren.

"VI. In our judgment, Protestant Churches and Agencies in America can best help in the religious situation in Europe in the following ways:

"1. Denominations in the United States related to Protestant denominations existing in Europe should be encouraged to co-operate with their sister churches in Europe in every way possible in the reconstruction work made necessary through the effects of war, in the formation of new congregations, in the relief of needy churches, agencies and individuals. It is pointed out by those familiar with the situation in Europe that many of the evangelical institutions in different parts of Europe have been forced to close because of the lack of funds to carry on the work. Protestant Churches in Europe should be assisted not only to maintain the charitable work which existed before the War, but to begin new work, in needy communities.

"2. In relief work, it is our judgment that this should be extended especially to ministers and social workers, with a view to making it possible for these devoted workers to continue in their work, and also to educate their children.

"3. We would suggest that help can be rendered to the European churches by offering them aid in the development of training institutions for ministers and social

workers and in the promotion of the agencies which are necessary to the maintenance of a vigorous church life.

"4. Assistance should be rendered in evangelistic work in different countries. We should co-operate with the churches of Europe in the preparation of literature needed and some plan should be worked out by which opportunities may be given for the ministers and laymen of the United States and Europe to meet together for the exchange of views with regard to most progressive and effective methods of church work.

"5. Plans should be worked out by which the theological students and clergymen and Christian workers may study outside of their own countries and to this end free scholarships should be made available in educational institutions in the United States. Literature should be exchanged.

"6. Christian men and women contemplating journeys in Europe should be directly related through this Commission with the leaders of Protestantism in Europe in the hope that through this method, messages of goodwill and spiritual fellowship may be extended to our brethren in Europe.

"VII. The Commission should make a study of the needs of religious minorities in European countries, with a view to rendering assistance.

"VIII. The Commission should confer with the religious bodies in Europe and offer its assistance, if desired, in arranging for a conference of the European religious bodies to be held in Europe.

"IX. We would recommend that this Commission enter into correspondence with the authorities responsible for the maintaining of English speaking services in European countries with a view to effecting some arrangement by which the overlapping of English speaking work in some centers can be obviated and the benefit of this ministry be extended to centers where English speaking services have not yet been provided.

"X. The Commission should be requested to hold another conference, at a later time, similar to the one held November 3."

The Bethesda Conference.

The Swiss Protestant Federation, following these suggestions from America, took the initiative and called a general conference of the European Churches at Copenhagen, August 10-12, 1922. This conference was called "The International Church Congress for Investigating the Situation of Protestantism in Europe," but is more generally known as the "Bethesda Conference" from the Bethesda Mission House in which it met, the Danish Churches having hospitably put all their available accommodations at the service of the delegates. A group of outstanding American church representatives sat at this meeting, which, for the first time in history, brought together the Evangelical Churches of Europe in an officially representative gathering.

The Conference had been carefully prepared for by Dr. Adolf Keller, Secretary of the Swiss Federation, and its success was largely due to his unselfish voluntary service, while caring for a large Parish. A volume of printed reports was prepared in advance, setting forth the condition and needs of the Continental Churches. The American report did not attempt to set forth what had been done by American Churches for European relief, but confined itself to a statement of our own situation and our methods of relief work.

The gathering consisted of about 75 officially appointed representatives of 37 Church bodies, of 21 European nations, as follows: Austria, Belgium, Bulgaria, Great Britain, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Italy, Lettland, Norway, Poland, Roumania, Serb-Croat-Slovene State, Spain, Sweden, Switzerland. Reports were also presented of the Churches in the Ukraine and Lithuania.

The Church bodies were the Lutheran, Reformed, Methodist, Baptist, and the several known as Evangelical, as well as the State Churches of several nations. The personnel was representative in its quality as well as its official standing.

It was an impressive gathering, prayerful, mutually sympathetic, brotherly. It showed how close we may be brought together by mutual suffering and need. Of course the spirit of co-operation and federation developed hour by hour. In the case of Great Britain, France, Switzerland and Germany, the delegates either represented National Federations or were associated with them. Some prophetic spirits were even ready to organise a Federation of the Churches of Continental Europe on the spot. The final action of the Conference was as follows:

"This conference consisting of seventy-two representatives of European Churches or Church Federations in twenty-one different countries considers it desirable, in view of the distress existing in many Protestant churches, that a united relief action for European Protestant churches be organised and for this purpose considers itself as representing European Protestantism.

"The Conference, therefore, elects an Executive Committee, consisting of the representatives of the various churches which have issued the invitation to the present conference and authorises said committee to appoint additional members. This committee delegates the administration to a European central office, which, however, is not to take the place of the organisations as they exist in the various churches and countries.

"The Swiss Evangelical Church Federation is herewith requested to undertake the organisation of said central office with the assistance of the other churches.

"The Executive Committee in a later meeting decided to add Bishop Nuelsen, Dr. Morehead, Dr. Fleming and Dr. Rushbrooke as experts in European relief work and Dr. Macfarland as advisory member representing the Federal Council of the Churches of Christ in America."

The Swiss Protestant Federation thereupon undertook to set up the Central Bureau, while the Commission in America, through its Secretary who was present at Copenhagen, assumed responsibility for the cost of the Bethesda Conference.

Following the Bethesda meeting, the Commission on Relations with Religious Bodies in Europe called a second conference on the interests of the Protestant Churches of Europe, attended by over seventy-five delegates representing eighteen church organisations. Bishop John L. Nuelsen, representing the Swiss Protestant Federation and the Executive Committee of the Central Committee for Relief of the Evangelical Churches in Europe, presented a Memorial from the Secretary of the Swiss Protestant Federation, which included the following statement of the proposals for the plan and conduct of the Central Committee for Relief of the Evangelical Churches in Europe:

"The distress is spread over such a broad field, affects so many churches, and extends into such varied spheres of the Protestant life of these countries and Churches that it should not only awaken the interest of closely-related foreign Churches, but also claims the attention of the entire Protestant world as a matter which concerns it closely as a whole.

"The Swiss Federation may be expected to comply with the wishes of the Copenhagen Conference provided the following conditions can be fulfilled:

"1. The ratification of the Copenhagen resolution by the Protestant churches of Europe and America,

"2. The assurance of prompt and organised collaboration on the part of those churches which are in a position to give assistance.

"3. The collaboration of the churches in the organisation and maintenance of the central office.

"Denominational relief has been hitherto for the benefit of the sister churches in distress. The denominational relation has proved itself thereby a particularly valuable bond, over and beyond the frontier, between churches historically

and constitutionally closely related. There is a personal element in this relief which must not be diminished. Further, these denominational relief-works have already established organisations which function perfectly and have proved themselves useful. Consequently their continuance in future is absolutely desirable and, in fact, indispensable. They have acquired a technique, have created a number of international relations and awakened a spirit of collaboration which are of paramount importance for the furtherance of Evangelical union and will continue to have its effect as a wonderful work of evangelical brotherly love.

"But these denominational relief-actions are, in spite of all, not of themselves able to solve all the problems which confront us in this sphere today. A broad-minded and boundless evangelical love cannot be limited in the long run to purely denominational aims, nor can it simply leave Evangelical brethren, even if they do not belong to the same church, to their distress and difficulties. It is a fact that whole churches and organisations of the home missions have not yet been reached by such denominational relief. This is especially true of those churches and church works which are "united" and do not belong to any particular denomination.

"Conditions are so varied in every country that these problems cannot be treated in a uniform manner. Hence we should like to make the following suggestions for adapting the proposed general Protestant relief-action as far as possible to existing denominational actions of the same kind:

"(*a*) Where possible, the single Protestant churches of a country should form an inter-denominational Committee which should agree as to the proportionate aid for the single denominations, and get into touch, by means of the central office, with the single denominational bodies acting in these countries.

"(*b*) In case the circumstances of the single churches in a country do not allow of such a connection, the central office, after having gathered exact information, should get into touch with the single denominational works for the purpose of collaborating with them with proper regard to the various Protestant districts and churches.

"(*c*) The central office is to obtain for denominational corporations or institutions which have not yet received any help the aid of the same, or of a related denomination, in a country which is in a position to render assistance; or it will request certain relief-organisations to add to their activities the solicitude for the works of a general Protestant character in particularly deserving cases.

"(*d*) The denominational relief-organisations will be requested to be so good as to inform the central office as to their activities, experiences and to furnish any other information of importance.

"(*e*) In those countries where it is deemed necessary to institute new and necessary works in connection with Home Missions, in the creation of which several denominations are equally interested with the churches in distress (Home Missions, Institutions, Evangelism, Training Colleges) the central office will offer its help, or its mediation between the individual denominations and, if desired, between these and the churches or organisations of the country in question.

"If there is a consensus of opinion on these points it will ensure the cordial collaboration of the denominational relief-work bodies, a friendly recognition of their existing rights and experience, and a recognition of their previous efforts and claims which can in some cases be increased and in others lead to closer agreement.

"*Central Office Relief-work.*

"The central office will—as described above—in the first instance make use of the organs of the denominational relief-societies and collaborate with them in the sense of a friendly co-ordination and a proper adjustment. Further, special sources must be tapped for its general activities. We make the following suggestions:

"1. Those churches which have hitherto not supported any denominational relief-works, should collaborate in the general Protestant aid of the central office. Both in Europe and America and in other parts of the world there are numbers of churches which have not undertaken any relief-works, either owing to their not being in touch with Europe, or for lack of the proper information about the actual state

of distress, and which would certainly not refuse to lend their aid.

"2. That the churches be asked to make these European activities an item in their Church budgets as presumably the help for European Protestantism will occupy the energies of the entire Protestant world for many years to come.

"3. That regular information should be furnished to the rest of the ecclesiastical world about conditions in Europe, and a watchful eye be kept on the conditions of distress.

"4. A closer connection between remote parts of the Protestant world should be sought with a view to raising brotherly interest for the life and struggles of suffering Churches.

"*Organisation of the Central Office.*

"1. The organisation of the central office is to be assigned to the Federation of Protestant Churches of Switzerland.

"2. The central office shall establish an information bureau and maintain a constant touch with the secretaries of the national committees, the denominational relief-work bodies and the central office."

The Committee on Findings presented a report, which consisted of the following recommendations:

1. We have heard with great pleasure the reports of the Proceedings of the Copenhagen Conference, and of the final action taken establishing a central office for relief work in Europe.

We are in sympathy with the plan proposed by the Executive Committee of the Copenhagen Conference and conditionally adopted by the Swiss Protestant Federation, for the establishment and operation of such a bureau, and commend it to the constituent Churches of the Federal Council for their co-operation and support, and in particular we recommend it as a medium for the distribution of relief funds to those Churches which have not their own organisation in Europe.

It is our understanding that such a central bureau would

not attempt to direct the relief activities now carried on by the denominational organisations, but to serve as an information bureau, to arrange, collect, and edit reports and appeals from Protestant Churches of Europe for financial assistance, and pass them on to the Churches and other agencies able to assist with the carrying out of its recommendations.

It is further our understanding that the central office will offer its services to distribute such funds, both designated and undesignated, as individuals or Churches may deem fit to send to it.

2. In order to assist the European Churches to put this plan in operation, the conference recommends that in the first year two-thirds of the $6,000 needed be contributed by the American Churches, and in the second year, one-half; the allocation of the amounts to each denomination to be made by the Federal Council, which shall request each denomination thus to assist in providing for the establishment of this agency which should mean so much to European Protestantism.

The Conference unanimously approved the report.

It was also VOTED that the Executive Committee of the Federal Council be requested at its meeting in Indianapolis, December 13-15, to issue an appeal to the American Churches to support the proposals of the conference.

The representatives of the Inter-Church Advisory Council of Canada stated that the proposals of the conference would be presented to the Church Bodies of Canada.

The constituent bodies of the Federal Council subsequently expressed their approval of the action of the Conference by contributing more than two-thirds of the estimated first annual budget of the Bureau.

Dr. Keller, the secretary of the Swiss Federation, immediately got into touch with the widely scattered church bodies of the Continent and England, and in an incredibly short time, all circumstances considered, he had secured official ratification from most of the more important denominations, and the cordial goodwill of all of them. An

Executive Committee was formed composed of the following: President, Dean O. Herold, Switzerland; Vice-President, Dr. Alfred Jörgensen, Denmark; Secretary, Dr. Adolf Keller; Dr. Franz Bohl, Holland; Dean Jens Gleditsch, Norway; Rev. Gustav Kyhlberg, Sweden; Bishop John L. Nuelsen.

Questionnaires were sent out to the various countries, and upon the information thus received a comprehensive report was made of the actual situation of the European Churches as expressed in figures, and arranged by countries, the churches dividing themselves naturally into two groups: those able to give aid, and those "under the cross." With this material in hand, Dr. Keller came to America in the spring of 1923 and proceeded to make a pilgrimage through the United States on behalf of the relief program laid out by the Bureau, visiting synods and denominational assemblies, making public addresses, and in general, wherever possible, breaking the ground and scattering information concerning the desperate urgency of the European situation in the hope that American Christendom might awaken to the need of the hour and by furnishing the physical aid so badly wanted, save the Evangelical churches from defeat in the hardest battle they have fought since the Reformation. To insure the continuity of this important educational work, and carry on an active campaign for relief funds, Rev. Chauncey W. Goodrich, formerly Pastor of the American Church at Paris, came to the United States as the American representative of the Central Bureau, with headquarters in New York, and on the other hand, Dr. Keller was officially appointed by the Federal Council Commission as its European representative with a view to enabling him to give up his pastorate at the historic St. Peter's Church in Zurich and devote his entire time to the work of the Central Bureau, to which the Commission is releasing him for service.

The Central Bureau has already secured funds more

than sufficient to justify its administrative expense, and Dr. Keller is at the present moment in America co-operating with Dr. Goodrich in the effort to secure relief for his great and suffering constituency, coming as the accredited representative of practically all the Evangelical churches of Europe.

In this movement we have a significant illustration of the vital and fundamental basis of interdenominational and international unity, the motives of mutual sympathy and service.

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Zur Lage des Europaischen Protestantismus.

2. Foreign Missionary Service.

a. The Foreign Mission Movement.

The international significance and influence of the movement for foreign missions has exemplified the parable of the mustard seed, has grown quietly and, like the Kingdom of Heaven, has come without observation.

During the past decade this movement has become both nationalised and internationalised. More and more the peoples of foreign missions countries have organised themselves into more or less autonomous churches and have ceased to become foreign mission stations.

The internationalisation of foreign missions has come through the establishment of fraternal and co-operative relationships. First of all, between the several denominations, but still more through co-operation between the foreign mission organisations of the several countries operating in the same fields. The missionary very soon becomes identified with the nation and the people of his field and thus becomes the interpreter of the spirit, the ideals and the intentions of the nation in which he serves. Thus he becomes an important factor in the mutual social and

political interests of his own nation and the one where he is rendering his service. When, about ten years ago, it was evident that far-reaching problems of international relationship were arising between the United States and Japan, the missionaries in Japan were the first to take action, sending messengers to the Federal Council of the Churches of Christ in America with the recommendation that that body should set up a commission to study these relationships on the basis of Christian justice and friendship. These associations develop not only between the two nations with which the particular missionary is related, but, through the co-operative service between missionaries coming from the different nations, assume a wide extent.

It is the purpose here, however, simply to indicate the extent to which this movement has gone in the formation of an international foreign missionary body.

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b. International Missionary Council.

The way for the International Missionary Council was prepared by the Continuation Committee of the World Missionary Conference at Edinburgh in 1910, appointed by that notable gathering to take the necessary steps to form a permanent, international organisation, representing the Christian missionary forces of the world. That Committee functioned with acceptance and efficiency until the early years of the World War. It held annual meetings on both sides of the Atlantic, which brought into common counsel the leaders of missionary enterprise; it authorized the journeys in 1912-1913 of its chairman, Dr. John R. Mott, which led to the organisation of the Continuation Committees of India, China and Japan; it outlined and

encouraged surveys of the great mission areas as a basis for the larger work to be achieved in the future; it founded the *International Review of Missions* as a medium of research, discussion and suggestion for missionary workers in all lands.

When the War made impossible the full fellowship represented by the Continuation Committee, an "Emergency Committee" undertook such international functions as were required and were possible. With the Armistice came the task of rebuilding international relationships. In June, 1920, following many consultations of missionary leaders of different countries, there was held at Crans, Switzerland, a conference of delegates representing the various active national missionary organisations, at which the International Missionary Council was projected on a truly representative international basis. To this Council, after its organisation had been completed at Lake Mohonk, in 1921, all the interests and responsibilities of the Edinburgh Continuation Committee were transferred. The Continuation Committee, however, had been elected by a World Conference; the Council is a delegated body, elected by the national missionary organisations as follows (the numbers indicating the number of delegates to which each organisation is entitled): North America (United States and Canada), 20; Great Britain, 14; Australia, 2; New Zealand, 1; South Africa, 2; Germany, 6; France, 4; Netherlands, 2; Sweden, 2; Switzerland, 2; Norway, 2; Denmark, 2; Finland, 1; Belgium, 1; Japan, 3; China, 3; India, 3; other countries, including Africa, the Near East and Latin America, 10.

The first regular meeting of the Council, as thus projected, was held at Lake Mohonk, N. Y., October 1-6, 1921. Eleven national organisations were represented by sixty-one delegates and officers. This Council formulated a constitution which was referred to the constituent national organisations for approval, adopted a budget for the following biennium and elected officers. It assumed

full responsibility for the publication of the *International Missionary Review,* established permanent headquarters at Edinburgh House, London, England, and adopted the following four-fold statement of its purposes:

1. To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary Societies and missions.
2. To help to co-ordinate the activities of the national missionary organisations of the different countries and of the Societies they represent, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.

In its methods of work the Council planned to rely largely upon the biennial meetings as a means of bringing together the best thought and counsel of the missionary leaders of all the countries represented. At such meetings certain specific themes are defined as being of immediate and general interest. By the officers of the Council, through personal visitation and by correspondence, the national conferences and their committees are related to the study of these subjects and their co-operation secured, the results of such co-operative investigation and study being brought to the next biennial meeting. In general the Council concerns itself only with the practical problems that originate in the actual experience of the missionary Boards. It may occasionally explore new questions that have as yet emerged in only a few Boards, but such questions must be of real importance in some part of the world field, and likely soon to become of general interest. The action of the Council is advisory only, for its organ-

isation is based on the principle, included in the preamble of the constitution, "that the only bodies entitled to determine missionary policy are the missionary Societies and Boards or the churches which they represent and the churches in the mission field."

The second meeting of the Council was held at Oxford, England, July 9-16, 1923. At this meeting sixteen national organisations were represented through seventy-four delegates and officers. Its sessions gave rich evidence of the marked increase of common understanding and of co-operative efficiency in dealing with the complexities of the modern missionary situation. The officers were re-elected for the ensuing biennium.

The scope of this organisation for international co-operation is best exhibited by the enumeration of some of the actual problems under review at this Oxford meeting. One was the bearing of the emerging sense of self-determination among Oriental peoples on the relationship between missionaries in the field and the native churches. The old relationship of parent and child has become impossible. This theme suggested that of the necessary changes in the policies of our mission Boards, particularly with regard to the training of missionaries who can meet these new conditions. Similarly the conception of the function and plan of Christian education in each mission area and the evaluation of the quality and range of the education now being given through missionary sources was an important theme of discussion. Three far-reaching reports on education in India, China and Africa, based upon a careful systematic survey by international groups of educationalists of high standing, which had been produced during the preceding biennium, were considered in their bearing on the educational policies and programs of the missionary Societies.

Other themes discussed were the training of the young missionary into efficiency on the field; the development of Christian literature of a high and varied type; the im-

portant issues raised by the new situation in the Moslem world, especially in the Near East and in North Africa; the co-operative approach to governments, imperial and local, on matters affecting missionary policy and missionary freedom; the bearing of the impulse toward national self-determination on the organisation and growth of national churches in each great mission area; the place of women in the churches and missions on the mission field; the reopening of doors through which German missionaries may be able to contribute their Christian service to the world task; and the vital question of the practicability of genuine and efficient missionary co-operation in the face of theological differences. Such themes indicate the enormous value of an organisation dominated by a spirit of friendly internationalism, able to discuss such important problems with scientific candor and completeness. The Council likewise entered energetically into the consideration of the menace to all nations of the increasing use of morphine, cocaine and other dangerous drugs, and called upon its national organisations to support the plans for international control of this supply and for its restriction to scientific and medicinal needs.

The significance of the International Missionary Council as a factor in promoting international friendship and goodwill is clear. In a practical way it brings into genuine co-operation and fellowship Christian leaders divided by national and racial lines, speaking many languages, and belonging to varied communions. Those active in the Council and in the national bodies related to it are the foremost leaders of international and inter-racial friendliness. They are the ones whose daily activities and contacts enable them to see the bewildering racial and national movements in their true perspective, who understand them as no other group can, who realise the impossibility of dealing in isolation with such situations, and who understand the

wisdom as well as the necessity of a pooling of issues and interests.

The problems involved in the Christianisation of the world will not wait upon individual or even national consideration. They demand interpretation and action on a scale which can only be brought about when many stand together as one and in the spirit which has brought into existence the entire missionary movement. In the words of the preamble to the constitution, "it is recognised that the successful working of the Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate."

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c. Committee on Co-operation in Latin America.

The Committee on Co-operation in Latin America was first organised to arrange and hold the Congress on Christian Work in Latin-America at Panama, in 1916. This congress, popularly referred to as the Panama Congress, was the starting point of the many co-operative enterprises in Latin America which have since marked the progress of the mission enterprise in those countries. After the Panama Congress the Committee was enlarged to include

official representatives of twenty-eight of the principal mission boards working in Latin America.

The Committee is now organising a second Congress on Christian Work to be held in Montevideo, Uruguay, in April, 1925. At this congress, which is to be a delegate body representing the mission boards, the missionaries and the national churches, the co-operative work is to be faced anew. It is expected that the Montevideo Congress will mark a notable advance in all respects over the 1916 gathering in Panama because of the nearly ten years of practical experience in the operation of union enterprises which have intervened.

In its capacity as a continuation committee of the Panama Congress working to carry out and make effective the recommendations of that body, the work of the Committee on Co-operation in Latin America has grown to where it embraces a wide field of service. Beginning its activities some ten years ago as a simple committee to promote co-operation in a limited field among mission boards, it has, because of the small number of organisations in the United States interested in Latin America, been called upon to enter the following fields of service:

First, to provide conference among mission boards interested in Latin America and to work out methods of doing co-operatively those things they can do better collectively than individually.

Second, to interest the constituency of these boards more largely in Latin America as a field of service.

Third, to promote acquaintanceship and co-operation among the evangelical forces of the various countries of Latin America.

Fourth, to be eyes for the mission boards and for the Christian Church in the United States to discover and analyze the ever changing currents of thought and action in Latin American life.

Fifth, to encourage collective thinking both by the Christian forces of North America in regard to Latin America,

her problems and place in the world; and by the Christian forces of individual countries of Latin America concerning their relationship to the whole problem of life on this continent, and in all parts of the world.

Sixth, to press upon the people of Latin America the importance of the Christian solution of all problems.

Seventh, to emphasize the value of spiritual contacts and the primal place of righteousness and justice as the most vital elements in building friendly relations among neighbour nations.

Eighth, to provide information concerning Latin American life to any who seek it and to be vigilant in pressing the moral and spiritual interests of Latin America in all missionary, educational, philanthropic and international movements.

With the storm and stress of economic disturbances and the rising of nationalism in all parts of the world, America is better able than ever to be of help to the world. Today this applies to South as well as North America. Excluded from the council table of the nations a few years ago, Latin America has recently taken a prominent place there as well as in the economic world. Today she furnishes the League of Nations with its president, with two of the six elected members of its Council and with two out of the eleven members of the World Court of Justice. The Committee on Co-operation in Latin America is interested not only in enlarging and uniting the activities of the missionary societies in this field, but also in helping America, North and South, to a unity with all the rest of humanity. As far as world service can be secured by closer co-operation with the republics of the American Continent the Christian forces will work toward that end. Anglo-Saxon and Latin American have largely lived apart in the past, misunderstanding one another and unable to unite in a service of which the rest of the world is so greatly in need.

In reviewing the years during which the Committee on Co-operation has been active, without taking undue credit for the Committee, the following outstanding develop-

ments may be cited. First, an enlarged emphasis on evangelical missionary work in Latin America: every one of the twenty-eight boards, members of this Committee, has greatly enlarged its work during this period. This has meant also an enlarged interest in the churches at home that support this work. Second, there has been an enlarged conception of the meaning and opportunity of mission work in these Southern countries. Many new hospitals, nursing agencies, social centers, extension of educational work into new realms and a general effort to enlarge the sphere of influence of the missionary enterprise have been developed. Third, closer co-operation among the missionary forces: an understanding as to the responsibility for the occupation of territory has been reached in practically every one of the twenty Latin American countries. While there are some societies, not members of this Committee, that do not observe these rules of comity, every one of the twenty-eight boards that are members not only recognise this delimitation of territory but report a great gain in efficiency and saving of money because of it. A large number of union schools and union presses have been developed, as well as many other institutions on a federated or united plan.

Some of the most noble chapters in the development of missionary work have been written during the last few years in this co-operative work in Latin America. Today none of the co-operating societies would think of entering new territory or radically changing its present program without consulting its sister organisations. Fourth, a new emphasis on literature: before the Committee's organisation, while the need of Christian literature was greatly felt, there was no way of systematically developing it. This Committee has furnished the organisation, through which the missions have been able to work for the development of this most needed arm for the propagation of the Gospel. Fifth, the publication of an organ that represents Christian opinion before the Spanish-speaking

world. The publishing of *La Nueva Democracia* is in some ways the greatest single achievement of the Committee. It has long been recognised that such an organ was necessary for reaching the educated classes of Latin America. No single society could command the finances, or sufficient representation of all the forces, to publish such an organ. The Evangelical work has been dignified throughout Latin America because of this review. Its articles are copied by the leading publications of America and Spain. Sixth, the missionary enterprise has secured a new place in the building of international friendship. This Committee has always eschewed purely political questions. It has been forced into working, however, for Inter-American friendship, always keeping in mind that if justice and mutual understanding can beget international friendship on the American Continent, the whole world will be blest.

Great opportunities are offered to the Committee on Co-operation to lead in the new social movements in Latin America. The following are a few incidents selected out of many which illustrate this opportunity. As a result of a conference of Chilean students, held under the auspices of the Young Women's Christian Association, the students of the university requested the missionary, who was teaching English in that institution, to organise a Bible class for them and a number of the students in that same conference have organised a social settlement in the slums of their city. In Brazil, the government has requested the Committee on Co-operation to assist it in the gathering of statistics and has invited its co-operation in the solution of the Indian problem. In Mexico, the Director of the Union Press has been appointed as official lecturer on temperance by the government and is furnished with railroad passes and entrée into all the schools of Mexico. In Argentina, the literary editor of one of the great daily papers has recently become so interested in giving Christianity to the educated classes that he has become a secre-

tary of the Young Men's Christian Association. In Colombia and in Mexico, evangelical ministers have been invited with remarkable results to work with the labour unions. In Gautemala, the new government has called a Protestant educator to the portfolio of education. In Peru, the Inca Indians, worn out with the persecutions from their landlords and officials, appealed in a body for help to the agent of the American Bible Society. In Cuba, the citizens of several towns have raised funds for the purchase of school property which was given to the missionary societies. The Educational Secretary in his present trip through South America, is finding remarkable opportunities for helping government educators and also for presenting the spiritual message to leaders of Latin America through lectures in universities and in other ways.

Opportunities for the Committee's leadership in the United States are larger than ever before. The commercial interests which were doing so much toward propagating the idea of inter-American friendship a few years ago have now largely withdrawn their support, due to a slump in the financial situation. Six important magazines advocating Pan Americanism have lately been abandoned. The official Bulletin of the Pan American Union, *La Nueva Democracia* and *Inter-America* are the only publications left in this field, except a few trade journals. Many of the numerous societies that formerly existed have now been disbanded. The Pan American Union and the Committees on Co-operation in Latin America are almost the only organisations now active in the field of Inter-American friendship. The official character of the Pan American Union very largely restricts its sphere of activities.

Corresponding to the general Committee at the home base, regional committees, officially representatives of the various missions and churches, have been organised in ten different sections of Latin America.

Four of these now have Executive Secretaries, who give all their time to interdenominational work. These are Cuba, Porto Rico, Mexico and Brazil. These are all located in central offices, in prominent cities and have come to be recognised as the main dynamos for evangelical work in their countries as well as the effective expression of the Evangelical Cause before the people and the authorities.

With the growing spirit of unity both at home and abroad, the increased hunger for spiritual food in Latin America, the need of a larger Christian literature, a closer co-ordination of the Christian forces and new methods for penetrating every strata of life, the Committee faces large opportunities for service.

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d. Bible Societies.

The Bible Societies because of their world relationships are important factors in the creation of friendship and goodwill among all peoples. Their constant relationships with representatives in many lands, the common sense of brotherhood and family accord created by the organisations themselves, with their officers going out to their foreign responsibilities and coming home for report and service in the home field, the organisations created by these representatives in the far-away and nearby countries and their sense of relationship to the central organisations, —all help to produce a feeling of fellowship and unity.

The staff at the home office visit from time to time the outlying regions of work, and their going from one to another of these Agencies carrying the news of one field to another, and of the home field to all the fields, has a similar effect.

The far-away colporteur, or missionary distributor of the Scriptures,—generally a native of the country where he does his work,—is not unaware of those who are serving in the same cause in other lands. He knows that he is one of an army of nationals in different continents, all related to each other in a common warfare. This sense of comradeship is not without its effect. President Woodrow Wilson, in an address delivered at the Centennial of the American Bible Society in Washington, in 1916, likened these colporteurs to shuttles going to and fro and weaving the fabric of a common society.

Boards of Managers, Committees, and governing bodies at home, and auxiliary and other organisations in different parts of the homeland and in foreign lands cannot help losing something of the natural parochial tendency in human nature by being forced to consider and pass judg-

ment on important questions related to other countries where their representatives are at work.

The organisation, therefore, and the personnel, of the Bible Societies of the world all help to create a condition in which the common interests of humanity are considered.

The peculiar task of the Bible Societies, namely, the translation of the Scriptures into many languages used in the principal countries of the world and in many backward regions, further assists in promoting the international mind.

This work of publication in these different countries also reproduces these inter-relations from other centers, as, for example, in the manufacturing establishment that was destroyed by the earthquake in Yokohama on the first of September, 1923, Scriptures were printed and bound for shipment to Korea, to China, to the Philippine Islands, to Siam, etc., as well as for Japan itself, thus creating international relations from that center as well as from the home centers of the Society. Again, in Yokohama and Shanghai and Bangkok and Manila and Singapore and Beirut, etc., Scriptures are printed for use in the United States and in Europe and other lands not politically connected with the place of publication. This banyan tree of Bible work thus not only sends out its branches which take root in foreign lands, but from those roots spring up other branches which go to other lands and return back to the homelands. All this increases the international influence of this work.

The great task of the distribution of the Scriptures in hundreds of languages carries this on farther, making the total work of the Societies with their business interrelations, their missionary program of service and all, a notable contribution to friendship and goodwill.

When one considers further the fact that the book which is thus translated, published and circulated is the volume in which the ideals of a common Father of man-

kind, a common Saviour for all men and the blood brotherhood of all races and peoples are revealed to men, it becomes evident that the Bible Societies stand out peculiarly as agencies for promoting unity and accord among all peoples. Nowhere else in the literature of mankind, except where that literature has been affected by the teachings of the Bible, are there any writings that reveal and emphasise the fact that "the whole family in earth and heaven" is one family with one Father, the Father of our Lord Jesus Christ, loving all with a love "which passeth knowledge."

The Bible Societies, therefore, by their organisation, their task, and the Book which they circulate are significant promoters of goodwill among the nations.

The Bible Society movement originated in the early part of the nineteenth century, and at its very inception started with the idea of serving the *whole world*.

The British and Foreign Bible Society has been from the beginning a world organisation. It was organised in 1804. It is governed by a Committee of thirty-six members, meeting monthly, or more frequently if necessary, in London. It is supported by the freewill offerings of the Established Church and the principal evangelical churches of Great Britain and by those who love the Bible throughout its various fields. In addition to its work in the United Kingdom it has thirty-five Foreign Agencies as follows:

Western Europe
Central Europe
South-East Europe
North-East Europe
Egypt
East Central Africa
North Africa
West Africa
Cape Province
Central South Africa and Natal
Bombay
Madras
Bangalore
The Punjab and No. India
Burma
Ceylon
Malaya
China
Japan
Korea
Victoria
Queensland
South Australia
Western Australia
Tasmania
New Zealand
Argentina, Uruguay and Paraguay
Brazil
West Indies
Chile and Bolivia

Persia	Canada	Ecuador and
Calcutta	New South Wales	Colombia

Its issues for the last year of record, as given in the Report of 1923, amounted to 8,679,384 volumes of Scripture.

A sister Society, the National Bible Society of Scotland, with headquarters in Edinburgh and Glasgow, was organised in 1861. It is governed by local committees, meeting frequently. It has agencies and representatives in the following lands, as well as in Scotland:

Africa	Hungary	Palestine
Argentina	Iceland	Poland
Belgium	India	Portugal
China	Italy	Spain
Czecho-Slovakia	Japan	Canada
Faroe Islands	Jugo Slavia	Australia
France	Korea	New Zealand
Greece	Lithuania	Jamaica

Its issues for the last year of record, 1922, were 2,234,873 copies of the Scriptures.

An older Society, the Naval and Military Bible Society, organised in 1780, has taken a new lease of life in recent years through its incorporation with the Scripture Gift Mission of London and Liverpool, in 1888. The last report of the Scripture Gift Mission, covering work of 1922, shows a joint circulation of 2,467,073 volumes of Scripture, in Great Britain, the United States of America, Canada and Australia, portions of Europe and Asia.

The American Bible Society was organised in May, 1816. It is governed by a Board of Managers consisting of forty-eight men and women, representing the principal Protestant religious denominations in the United States. It is not, however, an ecclesiastical organisation. It is a membership Society.

In addition to its work in the United States, it has twelve Foreign Agencies as follows:

West Indies
Republic of Mexico
The Central American States, Venezuela and Colombia
Republics of the Upper Andes
The La Plata Republics
Brazil
The countries about the northeastern portion of the Mediterranean
The Arabic-speaking countries
Philippine Islands
Siam and Laos
Republic of China
Japan

It also has representatives in various countries of Europe, Africa, different parts of Asia and the Islands of the Sea where it has no regular agencies.

Its issues as reported in the Annual Report for 1923 were 4,674,530 volumes of Scripture.

There are many other Bible Societies covering states and cities, and countries even, but these are the international organisations by whose programs the world is knit together.

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3. Christian Organisations for Fellowship and Mutual Service.

a. World's Sunday School Association.

The whole aim and policy of the World's Sunday School Association has been to bring the best Sunday-school methods, literature, ideals and spirit to every field, and to make the Sunday-school an important channel through which the world may be saved, the church built up, the Kingdom extended and a worldwide leadership enlisted and trained.

This policy it has developed through a series of World's Conventions, held now quadrennially, in countries most in need of the inspiration and help of the Convention—and further, and more especially, through the employment of Secretaries who have been stationed at strategic centers to develop organisation, produce lesson and other literature, and train a native Sunday-school leadership.

The administration of the Association is in the hands of an Executive Committee of one hundred and twenty members. Sixty of these members are nominated from existing Sunday School Associations or Committees in various parts of the world, outside of North America, in proportion to the strength of the Sunday-school membership of each field.

In general upon the mission fields, it has been recog-

nised that in the present development of the field and because of the great areas to be covered, it would be wasteful as to men, time and money for each denomination to specialise upon the Sunday-school through the sending of Sunday-school leaders and that this service could be better accomplished co-operatively, and usually with greater economy and efficiency.

It has been found best to establish in each field a Sunday-school headquarters with a Secretary and assistants, the Secretary to supervise the field, utilising in the field extension trained native workers or such denominational Sunday-school men as may have been sent out for Sunday-school work or loaned by the Missions for this particular service.

Sunday-school Secretaries are now stationed and employed by the World's Sunday School Association in the following countries: Japan, Korea, China, Philippine Islands, Argentina, Brazil, India, Ceylon, Egypt, Syria, Hungary, Czecho-Slovakia.

The other large service features of the World's Sunday School Association are its quadrennial conventions; its service to over 1,500 mission stations through its Surplus Material Department which has introduced over 44,000 Sunday-schools or individuals to their denominational mission stations; its Publicity Department, which sends monthly a fresh budget of World's Sunday School news to 600 of the religious and 60 of the secular press; its visitation of fields between Conventions by trained leaders to promote continental Sunday-school institutes, conferences and conventions; and its unique service in relating visiting native leaders and commissions from foreign fields to Christian Sunday-school leaders and Sunday-schools and other Christian institutions in America.

It should be carefully noted that the quadrennial World's Convention is *incidental* and secondary in the world service of the Association. The Convention serves as an emphasis and an inspiration to the work of the

Sunday-school, especially in the fields directly affected, and as a launching point for new programs. But the chief work of the Association is in the intensive work carried on between conventions in each field by the secretarial staff for that field and in the constant extension of its organisation to new fields through the employment of new secretaries.

HISTORICAL.

The following brief record of all the World's Sunday School Conventions is taken from the report of the World's Eighth Sunday School Convention held in Tokyo, Japan, October 5-14, 1920.

I. First World's Sunday School Convention, London, England, July 1-6, 1889.

The total number of registered delegates was 904, as follows: 360 from the United States, 69 from Canada, 440 from Great Britain and Ireland, 35 from other countries.

The Sunday-school enrollment of the world at that time was reported to be 19,715,781. The interest seemed to center about India.

Outstanding result: India Organised.

II. Second World's Sunday School Convention, St. Louis, Mo., August 30 to September 5, 1893.

This was a combined convention of the World's and International Associations, the World's Convention occupying the last three days. The joint enrollment of the two conventions was 882, fifty-five of whom were from Great Britain and other foreign lands; namely Germany, India, Sweden, and one delegate from Burmah.

Outstanding result: Japan, Korea, China and the Philippines organised.

III. Third World's Sunday School Convention, London, England, July 11-16, 1898.

This convention enrolled 1,154 delegates, 299 of whom

were from North America, representing thirty states and provinces. Most of the delegates were from Great Britain, though Austria, Belgium, France, Germany, Holland, Italy, Norway, Sweden, and Switzerland were represented.

Outstanding result: Development of the Sunday-school work of Continental Europe.

IV. Fourth World's Sunday School Convention, Jerusalem, April 17-19, 1904.

The Convention was held in two tents made into one just north of the north wall of Jerusalem and at the edge of Calvary, overlooking the Mount of Olives.

Fifteen hundred and twenty-six delegates were registered; twenty-five countries were represented in all, and fifty religious denominations.

Outstanding result: Worldwide recognition of the Sunday School.

V. Fifth World's Sunday School Convention, Rome, Italy, May 18-23, 1907.

Sixty-six countries were represented in this convention by 1,118 delegates.

Outstanding result: World's Sunday School Association definitely organised for service.

VI. Sixth World's Sunday School Convention, Washington, D. C., May 19-24, 1910.

More than twenty-five hundred delegates registered, and there were thousands of visitors. It was, without doubt, the largest Sunday School Convention ever held. It was recognised by an Act of Congress to adjourn its sessions in order to permit the members who desired to do so to participate in the men's parade.

Outstanding result: World's Sunday School work financed.

VII. Seventh World's Sunday School Convention, Zürich, Switzerland, July 8-15, 1913.

At the Zürich Convention there were 2,609 delegates,

including 221 missionaries, 47 pastors, 601 Sunday School superintendents, and other officers, and 983 Sunday School teachers. The balance registered as scholars. Seventy-five religious denominations and sects were represented from fifty-one countries. Every province in Canada was represented and every State in the Union but two.

Outstanding result of this Convention: The work established.

VIII. Eighth World's Sunday School Convention, Tokyo, Japan, October 5-14, 1920. The original time fixed for holding this Convention was the spring of 1916, but the World War delayed its being held until 1920.

This Convention was attended by 1,814 accredited delegates representing five continents and seventeen countries. North America was represented by 850 delegates. The largest delegation came from Pennsylvania, numbering 105.

The Japanese raised Yen 280,000 ($140,000) to entertain the Convention, His Imperial Majesty, the Emperor contributing Yen 50,000 toward this sum.

Outstanding features of the Convention are as follows:

A special building erected by the Japanese Committee at their own expense in which to hold the sessions of the Convention.

The complete destruction of the building by fire a few hours before the Convention opened—no lives lost. Plans quickly reorganised and Convention opened on time. Imperial theatre, seating capacity 3,000, used.

Outstanding result: The work enlarged. New Associations formed in Australia, New Zealand, Czecho-Slovakia, Hungary, Ceylon, India reorganised.

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c. World's Christian Endeavour Union.

The first Christian Endeavour society was organised by Rev. Francis E. Clark, on February 2, 1881, in Williston Congregational church, Portland, Maine. Societies multiplied in this country so rapidly that in 1885 the United Society of Christian Endeavour was organised. Dr. Clark became president of this organisation in 1887.

The Christian Endeavour society is today found in practically every country in the world where the Christian Church has gone. The first society formed outside the United States was in Honolulu, Hawaii, in 1884. In the following year the first society in China was formed in the city of Fuchow. This society is still active, and the movement in China has grown until it numbers today 1,250 vigourous organisations. In 1885 a missionary organised a society in Ceylon, and very soon another was formed in India. From these small beginnings Christian Endeavour has advanced until there are now in India more than 2,000 societies. The movement spread to Africa in 1886, to England in 1887, to Australia and New Zealand in 1888, to Turkey in 1889, and to Japan in 1890. Societies were formed in France in 1888, and in Germany in 1893. The movement had established itself in Switzerland by 1894, and in 1902 it entered Finland, Scandinavia, and some of the Baltic states.

This rapid march of the society to foreign lands was entirely spontaneous and was not the result of organised effort. Reports of its organisation in some countries came as a surprise to the officers of the United Society in America. Missionaries returning to their fields were responsible in many instances for introducing the society to their churches. In other cases the principles and practices of the society were carried in articles published in religious papers and magazines.

The number of societies in foreign lands today is approximately as follows: China, 1,250 societies; Japan, 230; India and Burma, 2,000; France, 100; Germany,

1,453; Spain, 38; Finland, 57; Great Britain and Ireland, more than 10,000.

In many countries there are only a few societies, but the following list shows that Christian Endeavour touches the lives of Protestant churches in a great many lands: Africa, Argentina, Australia, Austria, Barbadoes, Belgium, Bermuda, Bohemia, Brazil, British Guiana, Bulgaria, Caroline Islands, Czecho-Slovakia, Chile, China, Colombia, Costa Rica, Crete, Cuba, Denmark, Egypt, Dutch Guiana, Ellice Islands, England, Esthonia, Fiji Islands, Finland, Formosa, France, Galicia, Germany, Gilbert Islands, Gibraltar, Greece, Grenada, Guatemala, Hayti, Hawaii, Holland, Hungary, India, Ceylon, Burma, Ireland, Italy, Jamaica, Japan, Jugoslavia, Korea, Labrador, Laos, Lapland, Latvia, Loyalty Islands, Madagascar, Madeira Islands, Marshall Islands, Mauritius, Mexico, Newfoundland, Norway, Palestine, Panama, Persia, Philippine Islands, Poland, Portugal, Porto Rico, Russia, Samoa, Scotland, Siam, Spain, Sweden, Switzerland, Syria, St. Christopher Island, Tokelan Islands, Trinidad, Turkey, Upper Hebrides, Volhynia, Wales.

The United Society of Christian Endeavour exists to help the young people of the world to do better Christian work through their own churches.

Each country has its own Christian Endeavour national organisation which is not controlled by the United Society. Where funds are sent to help the work abroad, as in the case of India, Japan, China, and, in a lesser degree, other lands, the money goes to the Christian Endeavour organisations in the various countries, and these organisations, largely made up of missionaries of different denominations on the field, employ field-secretaries or spend the money as they deem to the best advantage.

The United Society claims and exercises no authority. Its aim is to be helpful to all missions and denominations, and to assist by gift and counsel as it can.

As a result of this policy a world-wide fellowship and

friendship have grown up. Christian Endeavour is an interdenominational and inter-racial family. The bonds that bind the Endeavourers of the world together are loyalty to the ideals of the movement (embodied in the Christian Endeavour Pledge) and the helpfulness of the methods and programs set up and sent forth by the leaders.

Dr. Clark has travelled five times around the world besides making many shorter tours, visiting the Endeavourers of practically every land. He has been a host in himself working for international and inter-racial friendship. He has preached peace and goodwill everywhere.

During the Boer War Christian Endeavour societies were established by Boer Endeavourers in the internment camps in St. Helena and Ceylon. After the war was over Dr. Clark held a memorable meeting with some of the returned Boer prisoners and British Endeavourers in Cape Town, the first meeting of Boer and Briton after the war.

After the World War the British Christian Endeavour Union sent a representative to the German Christian Endeavour national convention, and again it was demonstrated that Christian Endeavour makes for international friendship. In 1924 the Endeavourers of all Europe are planning for an International Christian Endeavour Convention.

Before the war the cause of international friendship was fostered by the British Christian Endeavour Union. British Endeavourers maintain many holiday homes, and it was the policy of some of these homes to invite a number of foreign Endeavourers each year to stay for a week or ten days at the homes in order that they might enjoy Christian fellowship and get to know something of the British people. This policy is again being taken up.

In order to keep in close touch with Christian Endeavour in all lands the World's Christian Endeavour Union, with Dr. Francis E. Clark as president was organ-

ised in 1895. This organisation works in close co-operation with the United Society of Christian Endeavour, and is in constant correspondence with leaders of Christian Endeavour all over the world.

EDUCATION IN INTERNATIONAL RELATIONS.

Mission-study classes, which originated in Christian Endeavour, are held by many thousands of societies and create interest in international affairs and in world uplift. Of late years study classes in peace and world fellowship are beginning to be held, and will become more extensive when books on these subjects suitable for young people are available.

Christian Endeavour has held six world conventions in widely scattered places—Washington, D. C., London, Geneva, Switzerland, Agra, India, and New York City. These gatherings bring together representatives of many nationalities and create better understanding and mutual goodwill.

At great Christian Endeavour International Conventions in this country there are always world-fellowship sessions with addresses on international questions, as for example, at the Des Moines Christian Endeavour Convention in 1923, when Rev. James Kelly, of Scotland, delivered a great address on European conditions to an audience of more than 30,000 in the fair-grounds. About 1,500 county, district, and State Christian Endeavour conventions are held in the United States every year, and at many of them international peace and goodwill are topics discussed.

In our own country Christian Endeavour is doing a large inter-racial work by forming Christian Endeavour societies among foreign-language groups. There is, for example, a union of Armenian Christian Endeavour Societies in California. This union publishes the only paper in Armenian in that section of the country, and is widely read by Armenians.

At one time Endeavourers used Esperanto, the international language, for friendly correspondence between members of the societies in this country and Endeavourers abroad. International correspondence clubs are at work in England and are helping in some way to break down the hatreds left by the war.

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c. World's Student Christian Federation.

Among those to whom the vision of a universal student Christian movement first came was Mr. Luther D. Wishard, the pioneer traveling secretary of the first national student movement—the Intercollegiate Young Men's Christian Association Movement of North America. Other notable contributions toward international understanding and effort on the part of the Christian students of Europe and America were made by Mr. J. E. K. Studd, of Cambridge, who visited America at Mr. Wishard's invitation, in 1885 and 1886, by Professor Henry Drummond, who came likewise at Mr. Wishard's invitation, in 1887, by Mr. Dwight L. Moody, and by Mr. James B. Reynolds, of Yale University, who devoted himself for three years to the task of organising student Christian associations in the universities of Europe.

In the early part of the year 1894 Dr. John R. Mott was seized with the conviction that the time had at last arrived when a world-wide union of Christian students

might be achieved, and he began to work toward this goal. During his visit to Great Britain and the Continent in the spring and summer of that year he had many conversations on the subject with Christian leaders, both students and professors. Before he left Europe he received invitations from several countries to return the following year. In the subsequent months similar invitations came from widely separated fields of Asia, and indirectly he was urged to visit Australasia. As a result of these requests he arranged to devote two years to a journey around the world with special reference to bringing about, if possible, a union of the Christian students of all lands. The thought occurred to him that instead of attempting to organise the Christian students under any one name and according to any one plan of organisation, it would be better to encourage the Christian students in each country to develop national Christian student movements of their own, adapted in name, organisation, and activities to their particular genius and character, and then to link these together in some simple yet effective federation. Before leaving America on his long journey, he secured the acceptance of his plan on the part of the supervisory committee of the North American Student Movement. The Foreign Department of The International Committee of the Young Men's Christian Associations, which fostered Young Men's Christian Associations among students in mission lands, also approved the proposed federation plan and appointed Mr. Wishard to accompany Dr. Mott to Europe in the interest of the undertaking. When they reached Great Britain the British Movement appointed an official representative, Dr. J. Rutter Williamson, to accompany them to the German Student Conference at Gross Almerode. It was not without prolonged discussion that the German University Christian Alliance came finally to favour the plan and appointed a representative, Dr. Johannes Siemsen, to accompany the North American and British delegates to the

Scandinavian Student Conference to be held at Vadstena, Sweden, August 13-18, 1895.

The Scandinavian Student Conference at Vadstena brought together hundreds of students and professors from the various Scandinavian universities. They lodged and had their meals in the great castle built over three hundred years ago by Gustavus Vasa. The proposed plan for a world's federation of Christian students met with full endorsement and Dr. Karl Fries, of Sweden, and Pastor K. M. Eckhoff, of Norway, were appointed as official representatives of the Scandinavian Movement to collaborate in the inauguration of the Federation, which was thereupon consummated in the historic Vadstena castle.

The objects of the Federation were expressed as follows:

"1. To unite student Christian movements or organisations throughout the world.

"2. To collect information regarding the religious condition of the students of all lands.

"3. To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God. (b) To deepen the spiritual life of students. (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."

Supervision of the Federation was placed in the hands of a general committee composed of two representatives from each movement in the Federation. Dr. Karl Fries was elected Chairman, Dr. John R. Mott, General Secretary, and Mr. Luther D. Wishard, Treasurer.

From the time of its organisation at Vadstena, in 1895, the Federation has had a remarkable growth. Its twenty-nine years of history might be broken into three periods: the period of worldwide extension, 1895 to 1900; the period of internal development, 1901 to 1913; the period of severe testing and of readjustment to radically changed conditions, from 1914.

THE GROWTH OF THE FEDERATION AS AN ORGANISATION.

When the World's Student Christian Federation was organised, in 1895, it comprised five Christian student movements—the Intercollegiate Young Men's Christian Association Movement of the United States and Canada, the British College Christian Union, the German University Christian Alliance, the Scandinavian University Christian Movement and the Student Christian Movement in Mission Lands. During the first world tour of the General Secretary four other national or international Christian student movements were organised and were successively received into the Federation, namely, the Student Christian Movements of India and Ceylon; of Australia and New Zealand; of China, Korea, and Hongkong; and of the Japanese Empire. In 1896 a deputation from America and Great Britain, composed of Mr. Wishard and Mr. Donald Fraser, established the movement in South Africa, which was also admitted to the Federation. The next movement to be formed and affiliated to the Federation was composed of the Christian student societies in France, the Netherlands, and Switzerland. It was admitted in the year 1898. A few years later there was a regrouping so that the Netherlands and Switzerland made one of the constituent units in the Federation, and France and the newly formed Italian movement were received as one unit. Still more recently each of these national movements has come to constitute a separate unit. The last movement to be admitted to the Federation was that of Russia, affiliated in 1913.

In addition to the movements admitted to the Federation, the following have received the status of Corresponding Movements: Czecho-Slovakia, Hungary, the Philippine Islands, and South America. Promising beginnings have also been made in Austria, Poland, Yugoslavia, Bulgaria, Roumania, Egypt, and the old Turkish areas.

Within the movements now comprising the Federation

there are approximately 2,600 associations or unions with a combined membership of over 240,000 students and professors. What a remarkable expansion this has been will be recognised when it is noted that the Federation at its foundation, twenty-nine years ago, embraced only 600 associations with a membership of less than 35,000.

THE GUIDING PRINCIPLES OF THE FEDERATION

The corner-stone principle is the recognition of the supremacy and universality of the Lord Jesus Christ and of His work as the only sufficient Saviour.

A second guiding principle is that of the interdenominational and interconfessional character of the Federation.

It should be added that the various movements receive into membership not only members of the different Christian communions, but also students who are not yet identified with any Church, but who give evidence of their sincere allegiance to Christ.

The recognition of the independence, individuality, and autonomy of each national movement constitutes another principle the full and free exercise of which explains why the Federation has so completely won the trust and loyal support of all the nations embraced in its fellowship.

Another principle which needs constant emphasis is that the Federation is non-political, although it is profoundly concerned with strengthening national life and likewise with bringing all social, international, and inter-racial relations under the rule of Christ.

The most distinctive of all the principles of the Federation is that everything in the range of its program and activities is to be considered and dealt with from a world point of view. It has been difficult to make prominent in the thought of leaders and members in all nations world consciousness, world outlook, world background, world fellowship, and world objective. The great barriers of oceans and continents, of language and race, of tradition and custom, of provincialism and inertia, of lack of imagi-

nation and vision, have all combined to accentuate the difficulty. But it has been precisely because of these barriers and of the resultant limitations and evils that the World's Student Christian Federation was called into being and has carried forward its unique mission.

THE FEDERATION'S DIRECT SERVICE TO NATIONAL MOVEMENTS.

Through committee meetings and conferences, through its periodical, *The Student World,* and other publications, through the visits of its secretaries and the international visitation of national leaders, through promotion of united intercession, and through its investigations and reports, the Federation makes the students of each land quickly acquainted with the achievements of the organised movements, and with the special needs of neglected fields. The Christian forces at work in all parts of the world can be concentrated on the points of greatest importance and at times of gravest crisis. As an international interpreter and mediator the Federation has done much to promote good feeling and good will among the various national movements and through them among their peoples. This it has done by seeking to remove or to prevent misunderstandings, provincialism, ignorance, prejudice, suspicion, and jealousy, and by encouraging all that makes for mutual esteem, sympathetic co-operation, sense of brotherhood, and unselfish service.

FEDERATION AND OTHER CONFERENCES.

The chain of conferences conducted under the auspices of the World's Student Christian Federation holds a unique place in the religious life of the student world. Before the War these conferences were held regularly every two years, and two notable gatherings, at St. Beatenberg, Switzerland, and at Peking, have subsequently been convened. Although limited in size—usually ranging from a few scores to one or two hundred delegates—

the Federation conferences have been the most representative and truly cosmopolitan student gatherings ever held. As a rule from thirty to forty nations from all continents have been represented. These Federation conferences have conveyed in a unique degree the world atmosphere and consciousness. They have generated a truly universal and ecumenical atmosphere. Barriers of nationality, race, and confession have been transcended and the delegates have vividly realised their spiritual solidarity and their oneness in Christ and in His world-embracing program. While it may seem to verge on over-statement, there is much to support the assertion of a discerning Christian leader that the Federation, more than any other one organisation, is realising Christian unity without minimising or blurring the distinctive and very real differences which characterise the various Christian communions. Some of these international Federal conferences, notably the Tokyo Conference of 1907, the Constantinople Conference of 1911, and the Peking Conference of 1922 constituted the most impressive syntheses which the world has yet seen of the Christian forces of the Orient and the Occident.

The conference idea has spread from land to land until it has become universal. In 1895 there were held ten student conferences attended in all by 2,600 delegates; by 1922 this number had grown to 188 conferences attended by 25,110 students. Such gatherings have become the principal training grounds for the voluntary religious forces at work among students. They also have become, as it were, spiritual dynamos, releasing throughout the student world spiritual light, heat, and energy. They have served to co-ordinate and fuse together the scattered Christian forces at work on behalf of the educated classes.

THE SECRETARIAL FORCES.

One of the most efficient causes of the external and internal expansion of the work of Christ among students in all parts of the world has been the increase in the number

of trained secretaries devoting their entire time to such service. At the time of the origin of the Federation there were in all lands twenty-seven national and eleven local secretaries, or a total of thirty-eight. In the academic year 1921-1922 there were 520 secretaries employed nationally and locally, or an increase of nearly fourteen fold.

STUDENT MOVEMENT HEADQUARTERS, HOSTELS, AND FOYERS.

Within the twenty-nine years the material equipment of the student movements of the Federation has increased very greatly. In 1895 there were in all the world twenty-one buildings devoted to student movement purposes, and their aggregate value was approximately $400,000. In 1919 there were ninety-one such buildings valued at a little over $2,500,000, and $500,000 more had been subscribed toward providing fourteen other buildings. About one-half of these buildings are in North America, and of the remainder, the majority are to be found in the student centers of Asia. Over fifty of them are student hostels or include the hostel feature. These hostels, conducted under the auspices of the student movements, have proved to be one of the most valuable means for the exercise of intensive religious influence. Most of the other buildings are regular student Christian association homes adapted to furthering a comprehensive program of activities.

The national committees of the student movements of North America, Great Britain, Holland, Germany, Norway, Japan, India, China, Czecho-Slovakia, and Austria have headquarters buildings or homes devoted wholly or in part to their use. In all but one or two cases these are well located and equipped and are owned by the movements concerned. Student conference sites and equipment have also been secured and are in operation in Britain, Holland, Germany, North America, South America, China, and Japan. Some of the other national move-

ments and scores of local Christian student associations in all parts of the world have rented and equipped foyers and headquarters for their work.

STUDENT MOVEMENT LITERATURE.

One of the surest indications that the Christian student movements of the world are growing and that their leaders are bestowing constructive thought on the problems confronting them is the increase and improvement in literary output. Whereas at the time of the founding of the Federation, the publications of all the student movements in the world numbered less than fifty pamphlets and books, they number now nearly, if not quite, two thousand. The Federation Library, including various editions of the same books and pamphlets, has in its catalogue over 5,000 different titles, embracing publications in over a score of languages. Several of the individual national movements now publish more pamphlets and books than did all the student movements together in 1895. The countries which are most prolific in producing original works are Sweden, Great Britain, the United States, France, Germany, and China.

When the Federation was formed there were six national periodicals devoted to the religious life of students. The number now is approximately thirty, not including periodicals issued in the interest of school boys and those which were launched in connection with the war service of the national movements.

STUDENT MIGRATIONS AND THE FEDERATION.

Work for foreign students, that is, young men and women who are studying in lands other than their own, has come to occupy a very large place in the plans and activities of the Federation. While the existence of this problem was recognised at the meeting when the Federation was organised, it was not until 1910, when a special study was conducted under the guidance of the

Federation, through the direct visits of its secretaries and through wide correspondence, that the great extent of the foreign student field was fully realised. Certain distinct migrations of students were clearly observable. Slavonic students were coming from Russia and Southeastern Europe to the Swiss universities in such large numbers that they comprised at one time approximately one-half of the student body; and they came in considerable numbers to the universities of Germany, Austria, and France. Chinese students were pouring in vast numbers into Tokyo and other Japanese centres. At one time as many as 14,000 were to be found in Tokyo alone. While their numbers in Japan do not now exceed 2,000, they are coming in increasing numbers to North America, Great Britain, and the Continent. Recently a special migration set in toward France, and it is estimated that more than 2,000 Chinese students have arrived. The Indian students continue to come in large numbers to Great Britain and, to a considerable extent, to America. There has been for four decades a steady stream of Japanese students flowing into North America and intermittently into Europe, especially to the German, French, and British universities. Recently they have begun to come in larger numbers to Switzerland. Rhodes scholars, especially, from different parts of the English-speaking world, and the students from the various British Dominions, constitute a considerable element in the British universities. Before the War the students of the Latin-American Republics were coming in large numbers to Latin Europe and in lesser numbers to the United States, but during and since the War, by far the larger number have frequented the university communities of the United States. Particular attention should be called to the vast numbers of Jewish students, who in so many countries are regarded as foreigners and are still among the most neglected and most persecuted.

The latest official reports show that the principal bodies

of foreign students at the present time are the following: in the United States over 14,000 (of whom 800 are women) coming from over eighty different lands, chiefly from Latin-America, China, and Japan; in France over 6,000, chiefly from China, the French Colonies, Russia, and Southeastern Europe; in Vienna alone, not less than 3,000 drawn chiefly from neighbouring states, but also from the Near East and Egypt; in Great Britain between 4,000 and 5,000, chiefly from India, China, the self-governing British Dominions, the United States, and the Balkans; in Switzerland about 1,200, coming chiefly from Russia and Southeastern Europe; and in Japan about 2,000, nearly all of whom are Chinese. Official reports from Belgium show a total of 868 foreign students enrolled in the universities of Belgium in the academic year 1921-1922, and 1,600 foreign secondary school pupils. In the German universities it is estimated that there are as many as 6,000 foreign students in academic residence. Accurate reports have not been received from Cairo and Prague, where it is known that the number of students from abroad is by no means inconsiderable.

The leaders of the Federation and of the national movements most concerned have worked out a concerted policy for dealing with the foreign student problem. From the nature of the case a world-embracing organisation is necessary to deal most effectively with the student migrations. In a majority of the principal foreign student centres, such as Tokyo, New York, Chicago, London, Glasgow, Paris, Zurich, Geneva, Lausanne, and Vienna, one or more well qualified local secretaries are at work. Rooms known in most countries as foyers are secured and fitted up for the purpose, and in many instances entire buildings have been rented or purchased to serve as student hostels, combining with the foyer features lodgings for a number of students. In a few cities buildings have been purchased and equipped for the exclusive use of the foreign student work.

In Britain and America, and, to some extent, in other countries where the number of Christians among the foreign students of a given nationality or race is sufficient to warrant it, special student movements of the countries or races concerned have been organised. For example, in the United States there are Christian student movements of the Chinese, Japanese, and Latin Americans. In Great Britain there are organisations of Indo-Ceylonese, Egyptian, Chinese, Indian, West African, and Serbian students. In Switzerland and France there are movements of the Serbians.

Through the international offices exercised by the World's Federation, the student migrations are followed from their sources to their destinations. The movements in the lands from which the foreign students come are being led to co-operate in the process. Particularly effective help has been rendered by the student movements of China, India, Japan, and Latin America. More attention is now given also to the difficult but exceedingly important matter of following the foreign students back to their native lands after they have finished their sojourn abroad. On their return some of them will become professors and thus wield a powerful influence upon the ideals of the leaders of thought and action. Others, like the Hon. C. T. Wang, of China, and Dr. Nitobe, of Japan, will occupy posts of trust in the service of the government and will be in a position to affect international relations. They all will be regarded by their people as the most credible witnesses concerning the life of the people among whom they have been sojourning. If made truly friendly to Christianity they may often accomplish more than missionaries.

THE FEDERATION'S CONTRIBUTION TO THE CHRISTIAN CHURCH.

Everything the World's Federation has done to introduce students to Christ and to enlist and train them in

Christian service has been a contribution to the life of the Churches. The Federation through all the local branches has served as a co-ordinating centre for enabling the various Christian communions to make a united impact on the student communities. There is general agreement today that the student movement is contributing more powerfully than any other one influence toward leading young men and young women to devote themselves to the service of the Church.

SOCIAL EVANGELISM AND SOCIAL SERVICE.

A significant development has been that known popularly as social evangelism. By this is meant the using of the tragic facts of social injustice, cruelty, and neglect as a means of quickening conscience, creating a sense of social sin, and showing convincingly the inadequacy of all other remedies save Christ. It also emphasises the method of leading men to discover Christ by means of social service.

The student movement has summoned undergraduates not only to face and understand the social facts, but also to participate in social service, in so far as will not conflict with the prior claims of their regular university work. As a result, a multitude of undergraduates have gone out into the world with a determination to make their lives count in building up a new order. From among them are coming an increasing number of the most prophetic thinkers, writers, and speakers on social questions.

WAR SERVICE.

The record of the World's Student Christian Federation during the war period was absolutely unique. Unlike many other international organisations, commercial, political, scientific, it did not break under the war pressure. From the nature of the case it could not as a world-wide movement perform certain of its functions in the midst

of international war conditions. For example, it was impossible to hold world student conferences or meetings of the General Committee. On the other hand, it continued to perform nearly all of its other regular duties, with faithfulness and, considering all the barriers and handicaps, with astonishing regularity. Its organ, *The Student World,* appeared throughout the entire period without the omission of a single number.

From the beginning of the struggle a majority of the national movements were keen to recognise and prompt to seize the opportunities presented by the tens of millions of men under arms and in prisoner-of-war camps.

Of all the vast volume of unselfish activities conducted by the Federation members during the War, it is believed that no one service was of greater immediate helpfulness and of larger meaning for all the future than the ministry which a relatively small number of men were permitted to perform on behalf of the prisoners of war. Altogether there was on both sides of the War an aggregate of approximately 6,000,000 prisoners of war. Possibly the most conspicuous example of participation of national movements in the war service of the Federation is that of the Friendship Fund of the men's and women's student movements in America. Begun by a small group of student movement secretaries in the academic year 1916-1917, it took the form of a campaign to secure among the undergraduates in the colleges $100,000 for war-relief work. In response the men and women students provided $182,000, primarily for prisoners of war. The next year the goal was fixed at $1,000,000, but the students and professors contributed $1,295,000. In the third year the appeal brought forth a still greater response, namely $2,300,000.

EUROPEAN STUDENT RELIEF.

On August 5, 1920, the General Committee of the Federation adopted the following resolutions:

"That the World's Student Christian Federation secure and expend as large a fund as practicable for relief work among students in Europe and Asia Minor; and because there are other needy classes which must be included within the sympathies of the Christian student, it is understood that this plan does not preclude the advisability of certain movements expanding their appeal, so that a certain part of their fund may go for other classes, perhaps through other agencies.

"That the scope of the relief include:

1. Such objects as food, clothing, fuel, books, and other necessary student supplies.
2. Provision for housing of students, including not only lodgings, but also properly heated and lighted rooms for study.
3. Medical aid.
4. Necessary training, equipment, and facilities for promoting self-help.
5. Help in repatriating students.

"That the field to be included in the relief measures shall include the following among other countries: Austria, the Baltic States, France, Germany, Hungary, Italy, Yugo-Slavia, Poland, Russia, and Asia Minor, also the foreign students in Czecho-Slovakia, France, and Switzerland."

This emergency need has continued not only in 1920-1921, but on through 1921-1922 and 1922-1923. Nor has it yet ended.

On compiling the data on relief activities carried on in the different countries we get the following summary of facts:

Approximate number of students in the Universities of Europe and Russia	500,000
Number of students who have received help in some form or other	105,000
Number of countries in which relief was given	17

Number of cities in which relief was given.....	93
Number of institutions (approximate) in which relief was given.....	200
Number of meals served (including A. R. A. meals paid for by American student money)...	22,234,345
Number of clothing articles distributed.....	426,567
Number of books distributed.....	70,315
Amount of fuel furnished.....tons	430
Food supplies collected and purchased.....tons	4,774
Cash contributions, August, 1920, to April 1, 1923.	$1,400,000
Number of contributing countries.....	36

Types of service rendered: student feeding, clothing, and housing; book and scientific-equipment relief; repatriation; payment of fees; loans (a limited number); medical assistance; self-help enterprises (promotion and capitalisation); individual assistance.

MISSIONARY OUTREACH.

The missionary influence of the Federation has been widespread and profound. Practically every one of its constituent movements has conducted a continuous and effective campaign of missionary education. As a result there has come over the students of many lands a marked change of attitude toward missions and toward their personal relations to world problems. As a result of the challenge presented by the Student Volunteer Movement and related student Christian societies, over 13,068 Student Volunteers have gone out to the mission field, all but 2,000 of them since the founding of the Federation. It may be said, therefore, that the student movements furnish the large majority of all the foreign missionaries of the world.

THE FEDERATION AND INTER-RACIAL RELATIONS.

The influence of the world-wide student movement in promoting inter-racial unity is abundantly illustrated. Almost every country affords examples of the effect of

student conferences in this direction, through the promotion of intercourse and mutual respect among members of different races. Notable among them are the Federation conferences themselves, likewise the great quadrennial Volunteer conventions. At a recent conference at Swanwick twenty-five nations were represented. It is not an unusual experience at the national conferences in Switzerland to have in attendance more foreign students than Swiss. At the Student Volunteer Convention, held at Des Moines, in January, 1920, among the 342 foreign students present from nearly forty countries one witnessed Christian fellowship among the members of races between which had existed much misunderstanding and strife. The Federation Conference held in Tokyo in 1907, the first world gathering of any description held in the Orient, brought together in intimate fellowship and co-operation hundreds of representatives of the Oriental and Occidental races.

THE FEDERATION AND CHRISTIAN UNITY.

The student movements are doing much to draw Christians together through promoting corporate thinking by students on the pressing problems of the Church and also by summoning them both in their student days and after graduation from the universities to unite in different undertakings. This is notably true of the summons to grapple with the social and missionary problems. While doctrine, necessary as it is, often proves to be divisive, service is invariably unifying. In all its activities the Federation has sought to maintain a positive and constructive attitude toward the Churches of different creeds —not the negative attitude of fixing attention upon the shortcomings and engaging in proselytising, but rather that of recognising whatever is good and true and of seeking to render the maximum of vital help and co-operation. The Federation has inspired its members through all the years to consider events from the transcendent viewpoint

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of the world-wide Kingdom of God. With the map of the world ever before them, a constant reminder of the appalling dimensions of their task, they have found it imperative that they should work with a common mind and a common program.

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d. The Salvation Army.

The Salvation Army is one of the most unique International Bodies that exists in the religious world. Its strength lies distinctively in its form of government.

Organised in the year 1865 by the Rev. William Booth in the East end of London, as a Mission to the least favoured of the population, its growth was sure but comparatively slow until the year 1878, when its name was changed to that of The Salvation Army and then progress became phenomenal.

From a local and provincial organisation it expanded with startling rapidity to be an International Force. Work in France, Sweden, America, Australia, Canada and many other lands was almost simultaneously undertaken while such non-Christian countries as India, South Africa (Native), Japan, Java, Korea and China are but some of the fields of its missionary endeavours. Altogether no less than seventy-three such countries and colonies are now occupied. The Gospel of Goodwill that is constantly preached by its 20,000 officers and the intense practicality of the methods that are adopted are both conducive to the highest wellbeing of the people among whom it works.

The Salvation Army's chief objective is suggested in its name. It is a militant Christian body fighting for the salvation of the world. It takes due cognizance of the destructive forces that operate individually and socially. In regard to these it stands everywhere upon the thesis that a Sufficient Remedy has been provided by God in the Gospel and that the application of this to individual need will always result in the complete reconstruction of a broken life and that International good in the ultimate will be assured as human consciousness everywhere comes to express the life and accept the standards of Jesus Christ.

In the prosecution of its work The Salvation Army undertakes a great range of social welfare activities, comprehending almost every kind of need from that of the new born babe in its Infants' Hospitals and Children's Homes to that of tottering age, when, decrepit and spent, the aged graduate to the "Eventide Home." In between

these extremes can be found its Children's Work, its Industrial Homes for Men, its Rescue and Maternity Homes for Girls, its Legal Aid, its Labour Bureaus, its Lodging Places for the Poor, and Residences for the self-reliant Business Girl. Hospitals, Settlements, Slum Posts and Bureau for Missing Friends are all a part of its plans for human betterment, while in the Missionary Fields much educational work is included in its activities. Its workers isolate themselves to toil for the uplift of the lepers in the Celebes and the medical phases of its missionary endeavours are partially expressed in the existence of several very fine hospitals in India, Java, Japan, etc.

The International Headquarters of The Salvation Army is in London, England. To its General and International Headquarters every officer and every phase of its vast work the world over is responsive. This makes its government strong and promotes the quickest possible action. The international center is everywhere regarded as the custodian of things fundamental while the many territories are autonomous in regard to policies. The commissioner of each territory is an appointee of the General, and he is expected to reflect in his administration the true spirit of the Salvation Army.

The organisation was born of a great love for the lost, and its present day effectiveness is wholly proportionate to the revelation of that elemental quality.

Probably under no flag other than that of The Salvation Army can such a medley of Nationals be found, and the decennial revelation of this fact at the International Congress of the movement is striking beyond all words. It certainly provides a most expressive proof of the truth of the Scriptures " that God hath made of one blood all nations of men " and, not only so, but that things divisive are artificial and superficial while those great things that pertain to life and wellbeing are also welding, making men *one* in spirit. The internationalism of the Salvation Army is a great asset to the world.

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e. Evangelical Alliance.

The Evangelical Alliance, a voluntary organisation of Christians, which has, for many years, been in existence in many of the countries of the world, while in some countries displaced or partially displaced by the church federations which, in some cases, were the outgrowth of the Alliance, is still strong in many countries, notably in Great Britain.

The British Evangelical Alliance is in relationship with similar bodies in these various countries and its committee acts as the World's Evangelical Alliance, issuing universal subjects for use by the churches of the world during the Week of Prayer and in other common interests.

The fact that multitudes of churches throughout the entire world are, during this first week of the year, thinking and praying upon common themes of world-wide interest and service is one of those unobserved but spiritually potent factors in the development of universal friendship between Christian peoples.

f. International Federation of Christian Women.

The women of the nations and the women of the world are finding their way together upon all great moral and spiritual interests. They have been especially effective in world organisation for international peace.

The Federation of the Christian Women of the World has not yet been consummated so far as its actual organisation is concerned.

For many years the Federation of Woman's Boards of Foreign Missions of North America has been looking

towards some such organisation. They have been cultivating the spirit of international friendship among the children, through the magazine known as "Everyland."

This Federation has recently sent out to the women's boards and to many countries its proposal for a very simple organisation to bring together for mutual thought and service the Christian women of the world.

The objectives of this proposed organisation are thus stated in the preliminary proposal:

1. To work *together* for the coming of the Kingdom of our Lord and Saviour, Jesus Christ, and to glorify Him, through the united efforts of Christian women along the lines of common effort.

2. To stress our common Christian ideals.

3. To emphasise unity rather than differences.

4. To present a united program of Prayer and Bible Study.

5. To further the propagation of the faith.

(a) Through the Church in all its relationships.

(b) Through the home and Christian training of children.

(c) Through needed reforms in every country along the lines of temperance, marriage and divorce, economic and industrial justice, social and moral issues such as decent amusements, literature, art, dress; child welfare and protection, physically, spiritually and morally.

(d) To make the Christian women of the world acquainted with each other in a great world sisterhood, all striving for the same ends.

6. Perhaps the greatest service the Christian women of the world could render in the present crisis is to stand together firmly for peace on earth, goodwill among nations, a determined opposition to war as the method of settling difficulties. Tennyson prophesied a Parliament of Man, the Federation of the World. A Parlia-

ment of Women may be needed to secure the Parliament of Men.

7. This would be a *non-political* organisation, but would accomplish its ends through the Christian appeal, through wide publicity, Christian literature, educational institutions, and would depend largely for success upon the co-operation of Boards which have made possible these groups of Christian women all over the world, groups often separated and alone in the midst of opposing and unsympathetic forces of evil. What would not such a World Federation do to strengthen and encourage these isolated groups?

Should not the united voices of the Christian women of the world be heard on the above-mentioned important issues? We are getting united expression from smaller groups not always working on the highest plane. Could we not, by bringing together in a loosely federated body all Christian women of the world, honour Christ and aid mightily in bringing about His will on earth?

THE GENERAL PLAN OF ORGANISATION.

Since the Federation of Woman's Foreign Mission Boards of North America represents through its affiliated organisations the largest body of Christian women from all lands, the Executive Committee, after thorough discussion, at its meeting held in New York, March 28 and 29, 1923, decided that the Federation was the proper body to originate the foregoing suggestion, and voted to send to the affiliated Boards this *inquiry*.

Among the questions raised was the form of organisation. The details of such an organisation would have to be worked out later by an enlarged committee, including all the allied interests. However, this is in no sense a new Board or a new organisation, but a linking together of our Women's Christian organisations already existing in all countries of the world,

looking to the formation of such organisations only where none exist.

The organisation should be very simple and would include and be erected about national groups. The Federation of Woman's Foreign Mission Boards of North America would logically be the promotional agency, and at its annual meeting in January, 1924, voted to proceed with the organisation.

g. World Brotherhood Federation.

The World Brotherhood Federation was organised in London, England, September 13-17, 1919. It is, as its name implies, a Federation, and its sources and constituency are to be found in the Brotherhood Movement and organisation in various countries.

The Brotherhood Movement in Great Britain took its rise mainly from an event that occurred some thirty-five years ago. In London, with its population of seven to eight millions, it was found that 90 per cent of the men and women were habitually absent from any place of worship on the Sabbath. A few earnest souls, struck with the appalling condition of things as revealed by the census, began to devote themselves to a crusade with the sole object of getting the non-church-going masses interested in religion. Meetings were organised to be held mainly on Sunday afternoons of a somewhat free and unconventional character, laymen for the most part conducting the proceedings and organising the various societies. The most successful ones in the early days were restricted to meetings for men only, and subsequently meetings for women only were organised; and thus, side by side, there has grown up a United Brotherhood and Sisterhood Movement. These Societies existed in the main as isolated units with no common policy and no particular outlook beyond their own locality. In the year 1906 a successful attempt was made to organise these Societies, which then numbered some 700 or 800, into a National

Council. A Constitution was drafted on broad lines, breathing the spirit of brotherhood as taught and exemplified in the life and spirit of Jesus Christ.

After two years' existence as a national movement, it was found that there were some 1,500 societies united together, with an average membership in the small villages and hamlets of from 30 to 50, and in the large towns of several hundreds, 1,000, 2,000, and even 3,000, members, and that there were no less than half a million men and women attending the various meetings throughout Great Britain. The leaders of the movement were then animated with a great missionary spirit, and they determined to set forth on a crusade to carry the Brotherhood message to other lands. France, as the nearest neighbour of Great Britain, was the country selected, and in 1908 the first missionary crusade was undertaken to that country. *To their unspeakable joy they discovered that there were men in France inspired by the same ideals and actuated by the same motives. There was a movement of a precisely similar character to that which these men from Great Britain represented.*

In the year 1911 a Brotherhood missionary crusade was undertaken by a representative of the British Brotherhood Movement to Canada. Here, again, a similar discovery was made. On arriving at Montreal the Brotherhood Missionary found that there was a flourishing society in that city that had been carried on for no less than sixteen years.

In this connection it is well to call to mind another most interesting aspect of the development of the Brotherhood movement. Numerous societies came into existence in a most remarkable manner in various countries, particularly in Australia, New Zealand, South Africa, West Africa, India, China and Japan. How came these into being? Investigation proved that in most cases members of Brotherhoods in English-speaking countries on both sides of the Atlantic had taken up their abode in those distant parts

of the world, carrying with them the spirit of Brotherhood and the genius for making the gospel known to others, and had been instrumental in founding societies in the land of their adoption.

In the United States the Brotherhood idea began to assume definite form and organisation about 1883. In November of that year the Brotherhood of St. Andrew was started in the Episcopal Church. In 1888 the Brotherhood of Andrew and Philip was started, and for some years this was a vital and vigourous organisation. About 1900, Brotherhoods of various kinds were found in many of the churches. From 1905 to 1910 denominational organisations of Brotherhoods were formed in many religious bodies. These differed widely in objectives and methods; but in the main they agreed in the three-fold objectives of enlisting men in the work of the church, mobilising men for various forms of Christian service, and extending the Kingdom of God throughout the world.

In June, 1914, a conference of leaders of the Brotherhood movement in Great Britain, Canada, and the United States of America was held in the city of Buffalo, U. S. A., whose main object was to take into consideration the present extent of the movement and the possibility of its extension throughout the world. After a two days' conference it was unanimously decided to summon, at an early date, a World Brotherhood Congress, to which delegates should be invited from Brotherhood organisations in all parts of the world, where such existed. Within a few weeks of this decision being arrived at, and whilst we were engaged in the initial stages of organising such a conference, which it was hoped would lead to the realisation of the disarmament of the nations and the reign of peace on earth, there came that terrible bolt from the blue—the outbreak of the World War.

When the war was over we found "that we had emerged into a world of broken brotherhood." Immediately after the signing of the Armistice efforts were put

forth to ascertain the condition of things with regard to Brotherhood organisations in different lands; and, finally, it was decided to carry out the idea promulgated in 1914 and call together a World Brotherhood Congress. This was held in London, England, September, 1919.

Delegates from more than twenty different countries were present at a wonderful series of meetings, culminating in a great public meeting, at which the Prime Minister of Great Britain, the Right Hon. David Lloyd George, was the principal speaker. In addition to the Prime Minister, several of the most eminent men in England participated in this Congress. Lord Robert Cecil contributed a paper on "Brotherhood and the League of Nations"; The Right Hon. Arthur Henderson, M. P., gave an address on "Brotherhood and the Industrial Unrest"; the Bishop of London broke his holiday and travelled 400 miles specially to preach a Brotherhood sermon in the great Cathedral of St. Paul's. From other lands came men and women of goodwill with their message of Brotherhood. Great prominence was given to the Congress in the press and considerable enthusiasm was aroused; in fact, it was impossible to open one's newspaper without meeting with some reference to Brotherhood. The leaders of the movement realised that the moment for which they had worked and waited had arrived. A business committee, comprising representatives of the different countries, was appointed, a constitution was drafted, and the World Brotherhood Federation came into being. It proceeded at once to issue its message and challenge to the men of goodwill in all lands.

The vision it had given us and the wonderful openings it disclosed, openings largely resulting from the war, led the Executive Committee to decide before separating to hold a similar Congress in Washington, U. S. A., the next year.

The second Congress, like the first, was well attended by delegates from many lands, and again great public interest in the proceedings was aroused. President Wood-

row Wilson sent a written message of greeting, breathing in every line the glorious spirit of International Brotherhood, with which his great name will forever be associated. In short, the second World Brotherhood Congress was as memorable as the first and fraught with no less influence upon the development of the movement. It gave an impulse to Brotherhood development in the United States of America which in the past twelve months has resulted in the formation of hundreds of new Brotherhoods, stretching from the Atlantic to the Pacific coast.

In the Constitution of the World Brotherhood Federation two of the chief objectives are thus defined:

a. "To interpret and exemplify brotherhood in the light of the life and principles of Jesus."

b. "To make the spirit and interpretation of brotherhood dominant in all life—personal, social, economic, and political."

Some items in the Brotherhood program are as follows:

The promotion of justice and brotherhood in all communities by frequent conferences of groups of men for the consideration of questions of social, industrial, and international progress.

The united and courageous testimony against false social practices, wrong industrial methods, and unjust international policies.

The devotion of all men of goodwill to the task of finding and removing the causes of friction and war between nations, the effort to secure a real federation of nations based on principles of democracy and justice, and the aim to make the resources of all lands supply the needs of all mankind.

The frequent interchange of visitors and representatives of various nations and the widest possible dissemination of the message of justice and brotherhood.

The Brotherhood Federation in all of its meetings, literature and plans, has laid great emphasis upon the duty of promoting brotherhood throughout the world and of

uniting the nations in a fellowship of justice and service. While the Brotherhood Federation has not specialised on the subject of world peace, yet this has been a major interest and will continue to be for a long time to come. The Federation is prepared to co-operate with every agency that is making for mutual understanding and international goodwill. It is developing lessons, studies, and literature bearing upon the question of World Brotherhood, and is doing much in promoting fellowship among the men of various nations.

h. International Congress of Religious Liberals.

There are, of course, in all the countries of the world groups of Christians under different names and titles corresponding with the Unitarian Church in America but including persons who are not connected with any of the Evangelical Churches. In many countries there are national organisations of "religious liberals."

In 1900 a conference was held at Boston which organised the "International Congress of Free Christians and Other Religious Liberals," whose purpose is to open communication with those in all lands who are "striving to unite pure religion and perfect liberty and to increase fellowship and co-operation among them."

About one hundred religious associations belonging to thirty different nations are affiliated with the Council and international congresses have been held in London, Amsterdam, Geneva, Boston, Portland, Paris and Leyden.

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II

INTERNATIONAL BODIES AND MOVEMENTS—DENOMINATIONAL

While obviously limited in their scope, ecclesiastically, nationally and internationally, the coming together of large bodies of people from many nations and of the same religious faith, has its significance in world brotherhood, especially now, when such gatherings have eliminated all hostile intent towards other faiths and meet in an atmosphere of sympathy and goodwill. The somewhat formal bodies here described by no means exhaust this means of fellowship. Practically all evangelistic bodies are in fraternal relationship with related churches in other lands, feel the sense of family relationship and, especially in recent years, have developed practical measures of mutual service.

During and since the war the Baptist, Methodist, Lutheran and other bodies in America have not only rendered constant support to the churches of these several faiths in Europe, but have also co-operated generously in general relief of human suffering. The story of this work is an interesting chapter in the history of the Church and its influence in international brotherhood is one of those unseen but potent forces which make for peace.

1. World-Alliance of the Reformed Churches Holding the Presbyterian System.

The organisation of the World-Alliance of the Reformed and Presbyterian Churches had its origin in 1870 in a sermon by Rev. James McCosh, President of Prince-

ton University, at the General Assembly of the Presbyterian Churches U. S. A., where the old and new school branches had become united. That union led to a desire for a larger union of Presbyterians. The next year, Professor William G. Blaikie, of Edinburgh, proposed a similar union in Scotland. By 1873 the movement had grown so that overtures for it came before the General Assemblies of the Presbyterian Churches in Ireland and the United States. In 1874 there was a meeting in Edinburgh of those interested and later in that year a similar meeting was held in New York. The result was that a preliminary meeting was held in London, July 21, 1875. Twenty churches from America and Europe were there represented. This conference adopted a constitution which has been the foundation of the Alliance. For membership it declared that "Any church, organised on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testament in matters of faith and morals and whose creed is in harmony with the Consensus of the Reformed Confessions, shall be eligible for admission into the Alliance."

The first Council of the Alliance met in Edinburgh, July 3, 1877. By this time the number of Churches in the Alliance had increased to forty-eight.

The next Council was held at Philadelphia in 1880. The Calvinistic Churches of America, and especially those of Philadelphia, were lavish in their welcome to the European delegates. The meetings were held in the Academy of Music and Horticultural Hall. The walls of Horticultural Hall were hung with elaborate designs, giving the history and emblems of each country and Church. The Council roused great interest and exerted a wide influence.

The third Council was held in Belfast, Ireland, in 1884, in St. Enoch's Church. Perhaps the most impressive service at that great gathering was the great communion service on Sunday afternoon, at which more than two

thousand communed. Prominent among the topics there discussed was "The Consensus of the Reformed Confessions." A difficult problem was the admission of the Cumberland Presbyterian Church. But after careful consideration and considerable debate, the Council decided on the admission of this Church.

The fourth Council was held in London in June, 1888. At this Council, the Alliance went a step farther in its organisation and ordered the appointment of an Executive Committee to attend to the business of the Alliance between the Councils. This Committee was divided into an Eastern and Western Section, the former having its centre in Scotland, the latter in America.

Later Councils were held at Toronto in 1892, at Glasgow in 1896, at Washington in 1899, at Liverpool in 1904, at New York in 1909, at Aberdeen in 1913. The World War prevented the next meeting in 1917, so that the last meeting was held in Pittsburgh in 1921. The next meeting will be held at Cardiff, Wales, in 1925.

The first result of the influence and activity of the Alliance was acquaintance. Many of its Churches were located so far apart that they knew little of each other. The day of religious internationalism had not yet come and most of the Churches had lived mainly for themselves alone. Often Churches that were nearest to each other were far apart in spirit. Sometimes there were standing quarrels and controversies between neighbouring denominations. The Alliance brought them together, they learned to know each other, to understand each other, to love each other and thus to work together. In doing this, the Alliance performed a great work in preparing the Church for the recent great movements of international religious co-operation. But for Alliances like this, the world would not have become ripe in our day for the present world-movement in religion.

The Alliance exerted a large influence by making the home churches so well acquainted with each other, that

they readily allowed their missions in foreign lands to unite with other churches of our order in forming foreign churches. Not only in mission fields but also in South Africa, Australia and New Zealand the different Presbyterian bodies were led to form a single church.

After one of the meetings of the Alliance, the Foreign Mission boards of the American Churches of the Alliance, finding such conferences so helpful, called a meeting of the Foreign Mission Boards of the Alliance. This proved so successful that they issued a call for a larger meeting of all the Foreign Mission Boards of the Protestant churches of America. This organised itself into the "Conference of Foreign Mission Boards of America." Out of this grew the great World Missionary Conferences of 1900 and 1910.

The Alliance has produced an important body of literature in the published Proceedings of its eleven Councils. They contain a great deal of information about church life and work, and especially about the Calvinistic family of churches.

The Alliance has a large constituency in Europe. There are now between fifteen and twenty millions of Reformed and Presbyterians on the continent of Europe. Being small and poor, they early challenged the philanthrophy of the Alliance. Almost at its beginning, the Alliance took action to raise many thousands of dollars for the pre-Reformation Churches, the Waldensian and Hussite. Since the World War the Alliance has found a large field for work here.

The World-Alliance of the Presbyterian and Reformed Churches reported in 1921, 39,620 congregations in all parts of the world, 33,538 ministers and 7,879,811 communicants. Its adherents number probably about forty millions.

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Reports of the Meetings of the Alliance.

2. Baptist World Alliance.

The Baptist World Alliance was organised in 1905. The first meeting was held in London, England. It is called the Baptist World Alliance because it includes Baptists from every country in the world where there are Baptists. The conditions of membership are such that any Baptist who is appointed by a regular Baptist organisation may become a member. The organisation holds its meetings once in five years. The second meeting of the Alliance was held in 1911 in Philadelphia. The third meeting was held in Stockholm, Sweden, in July, 1923.

The attendance upon the meetings of the Alliance has increased from the beginning. In London there was a large representation from the Continent of Europe. In Philadelphia the attendance was, of course, predominantly made up of American and Canadian Baptists. There was, however, a large delegation from the British Isles and considerable numbers from the Continent of Europe and various countries of the world.

In Stockholm last summer there were between 2,500 and 2,600 regular messengers. These came from between forty and fifty different countries. There were large delegations from America and Great Britain. Large numbers also came from Europe, from China, from Japan, from South America and other parts of the world. The meeting in Stockholm was most productive of friendly relations between the various groups representing the different countries.

The organisation is like that of other Baptist organisations. It is purely advisory in its relation to the Baptist churches. It has no authority over its members. Its chief purpose is to discuss the great themes which are of common interest to the great Baptist family of the world.

There is an Executive Committee, with branches in the United States, the British Isles, and elsewhere.

The Alliance in Stockholm, Sweden, put forth a decla-

ration of general principles which expresses Baptist ideals and purposes.

This statement dealt with the following subjects:

"The Lordship of Jesus Christ," "The Nature of Baptist Unity," "Christian Unity," "The Baptist Faith and Mission,' "Religious Liberty and Its Applications," "Religion and Ethics," "Family Life," "Christianity and Social Questions," "Temperance," "Baptists and Loyalty to State," and "International Relations."

On Christian Unity, the declaration said:

"To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point."

On Religious Liberty the Alliance declared:

"Religious liberty, in its broadest significance, implies the following elements: first, no human authority of any kind in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others."

The utterance on International Relations was as follows:

"Nations are morally bound to each other. The state, like the individual, must be regarded as a member of a

larger community in which other members possess rights similar to its own. This implies that in an orderly world there can be no real conflict of interests between various governments. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

"We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unify in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

"We favour co-operation among the nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realisation of God's will among men and the fulfilment of the ideals of the great prayer which the Master taught us to pray: 'Thy Kingdom come. Thy will be done on earth as in Heaven.'"

These associations lead to very practical expressions of brotherhood. As an example, the Baptist Churches of America have rendered constant help to their sister churches in Europe, and in addition have sent money, food and clothing in generous fashion for general European relief.

3. Lutheran World Convention.

Before the War, there had arisen in Europe preliminary

Lutheran organisations of an international character. Both the General Lutheran Conference and the Lutheran League, with headquarters in Germany, had membership from groups in many nations of the old world. These movements had not realised a truly universal character, but did important preparatory work. Then came the terrible break of the war. It seemed that, humanly speaking, the dream of international Lutheran understanding and action had been deferred indefinitely. But the ministry of Christian love after the war, as illustrated in the sketch of the National Lutheran Council given below, prepared the way for a truly representative gathering of Lutherans from twenty-two or more nations of the world at Eisenach, in August, 1923, for the Lutheran World Convention. Doctrinal and practical themes of fundamental importance were included in the program by carefully prepared papers, followed by free discussions. The entire proceedings, whether of worship or of work, were characterised by unusual seriousness and earnestness of purpose. It was realised that there can be no genuine understanding among Lutherans with a view to concerted action without the frank facing of the question of the existing measure of unity in the faith. The following doctrinal statements were unanimously adopted:

"The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church teaching and practice;

"And sees in the Lutheran Confessions, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, the pure exposition of the Word of God."

The Executive Committee of six for Continuation Work was appointed. The functions of the Executive Committee will include preparation for the next World Convention, the harmonising of the relief work of Lutherans throughout the world, the study of the problem of foreign missions and other general or common interests of

the Lutheran branch of Protestant Christendom throughout the world. Provision was made for a Larger Committee of forty or fifty members to be chosen in participating Lutheran groups throughout the world. The legislation of the convention must be approved by participating general bodies, independent synods, or groups in order to become authoritative for them.

THE NATIONAL LUTHERAN COUNCIL.

The war resulted in such a tremendous shock to separate groups of the Christian Church that they were brought to an acute consciousness of common obligations and common tasks. Out of this great emergency, all the general bodies and independent synods of the Lutheran Church of America, except the Missouri Synod group, on October 19th, 1917, formed the National Lutheran Commission for Soldiers' and Sailors' Welfare. The organisation of the National Lutheran Council was suggested by the Commission for Soldiers' and Sailors' Welfare.

In 1918, the same general bodies and independent synods took final action by the organisation of the National Lutheran Council. The following general bodies or independent synods, representing a present communicant membership of 1,619,656, participate in this agency: United Lutheran Church in America, Joint Synod of Ohio, Augustana Synod, Norwegian Lutheran Church in America, United Danish Lutheran Church, Danish Lutheran Church, Lutheran Free Church, Icelandic Synod, Buffalo Synod, Jehovah Conference, Eielsen Synod, Lutheran Brethren, Suomi Synod, Finnish National Synod, Finnish Apostolic and Immanuel Synod. The National Lutheran Council, as an agency for the participating bodies, is charged with the following definite work: (I) *Regular Work:* (1) External representation of the Lutheran Church, especially in relation to the National Government; (2) Statistics; (3) Reference Library; (4) Publicity. (II) *Emergency Relief Work.*

The energies of the Council have been absorbed mainly with the emergency work of European and foreign mission relief. Notwithstanding the war psychology with its misunderstandings, enmities, hatreds and frequent inability to see things truly from the Christian point of view, it is refreshing to contemplate the fact that the forces of the Evangelical Lutheran Church were led to seek out their brethren in the war-stricken countries of Europe without respect to race or domestic or international politics and to extend to them the right hand of Christian helpfulness. From the beginning of its relief activity in Europe, the Council adopted the policy of sending commissioners charged with the duty of bearing Christian greetings, of surveying the field with a view to discovering actual conditions and needs, and offering such encouragement and help as might be possible for the solution of the problems of relief and reconstruction. While the Versailles Peace Conference was still in session, and indeed very soon after the Armistice, commissioners of the National Lutheran Council were in Paris. They took advantage of the opportunity to meet during the Peace Conference official representatives of the various nations engaged in the war and secured from them important information with regard to the religious groups in general, the condition of Protestantism and of the forces of the Evangelical Lutheran Church in their respective nations. The eight commissioners of the Council, (whose terms of service varied), after years of strenuous effort, great hardship and even frequent personal danger, visited France, Poland, Danzig, Finland, Esthonia, Latvia, Lithuania, Czecho-Slovakia, Germany, Austria, Hungary, Jugo-Slavia, Bulgaria, Rumania, Turkey (Constantinople), Italy and Russia. It was discovered that hundreds of churches, parsonages, schools, orphanages, deaconess homes and other institutions had been destroyed on both the western and eastern front by the cruel hand of war. Hundreds of thousands of widows and orphans were un-

cared for. The organised body of the church had been prostrated by war or torn asunder by the allocation of territory made by the Treaty. Sometimes coldly received at first, these messengers of goodwill from the Lutherans of America were always welcomed when it was clearly understood that their mission was one of brotherly love and mercy.

The surveys conducted in Europe have led to the conviction that there are two main directions along which emergency relief should be conducted in order to help in the conservation of endangered forces of the church, namely, foreign mssion relief, and assistance in the relief and reconstruction work of the homelands of the Reformation in Europe. Hence the National Lutheran Council addressed itself to the task of strengthening the existing Christian forces related to it by faith in Europe and to maintaining the outposts of the Christian Church in Africa, China and India. Up to March, 1924, the amount expended for relief and reconstruction was $2,633,851.00.

During the same period, the Lutherans of America, acting through the Council, have donated 2,824,509 pounds of clothing to and through fellow-believers in Austria, Germany, Latvia, Poland, Czecho-Slovakia and Russia. The cash cost of transportation of this clothing to European countries has amounted to $199,988.00.

This mission of relief has resulted in experiences unexpected but important. For example, after two years of effort, when the Russian famine came, the National Lutheran Council was joined by the Lutherans of France, Poland, Germany, and other countries in the effort to relieve the dire distress of millions of Lutheran people in the famine areas of that great land stricken by revolution and poverty. The Lutheran groups of the Scandinavian countries, Australia, and South America have also done important relief work since the war, especially in Germany and Austria.

The Council is now (March, 1924) in the midst of an

appeal for $1,500,000.00 for the continuation of foreign mission relief, for the assistance of the needy through the church in Russia and in the smaller countries of Europe, and for concentrated activity in Germany in the form of the aid of 500 inner mission institutions, the maintenance of free church tables, the aid of needy families, and homeless children. This effort is being seconded by the Lutherans of independent synods in America and by those of France, Denmark, Sweden, Norway and other countries of Europe.

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4. Ecumenical Methodist Conference.

The Ecumenical Methodist Conference originated in an action of the General Conference of the Methodist Episcopal Church of the United States in session in Baltimore, Md., May 31, 1876. The bishops were empowered by resolution to appoint a committee to correspond with the recognised authorities of the Methodist bodies in America and in every other country. Two years later, May, 1878, an approach was made to the British Conference of the Wesleyan Methodists, inviting concurrence in the proposal. Dr. E. O. Haven presented the matter to the Wesleyan Conference in session at Bradford, England. The outcome was a decision to call an Ecumenical Conference, which accordingly met for the first time in Wesley's Chapel, City Road, London, September 7, 1881. The delegates represented twenty-eight different branches of Methodism and the following countries: England, Ireland, Scotland, France, Germany, Italy, Norway, Sweden, Switzerland, Africa, India, China, Australia, New Zealand, Polynesia, United States, Canada, South America and the West Indies. While the program was largely devoted to matters especially relating to the work of the

church, one-half day's session was concerned with international peace, the topic, "Methodism as a bond of brotherhood among the nations," being discussed by representatives of several nations.

The second conference opened in Washington, October 7, 1891. The topic of Saturday, October 17, was "War and Peace," and the special subject was "International Arbitration."

In 1901 the third conference was held in Wesley's Chapel, City Road, London, and again a session, Friday, September 6, was devoted to "The Influence of Methodism in the Promotion of International Peace." In 1911 the fourth conference was held in Metropolitan Church, Toronto, Canada, October 4-17. On October 10, "The Church and the Nation" being the general topic of discussion, there were essays on "International Relations and Responsibilities," and on "The Church and World Peace." The fifth session was held in Central Hall, Westminster, London, September 6-16, 1921, and on Monday, September 12, the topic of general discussion was "The Church and the Peace of the World."

These conferences were made up of about six hundred delegates, ministers and laymen, representing the churches of Methodist order in all parts of the world. Up to 1921 there was practically no Continuation Committee to represent the body in the interim of the conferences, but in the latter year such a committee was formed and is now in existence. While the primary purpose of the conference is to maintain the bond of fellowship between the different branches of Methodism, it has incidentally and naturally operated to bring official representatives of the different nations and races into intimate and sympathetic relations. Thus, at the recent conference in London, which immediately followed the World War, it was possible for German and English Methodists to meet in Christian fellowship. In these meetings, also, the several races inhabiting the United States have been able to overlook their differences

and prejudices and to discuss the matters in which they were of one mind.

The Methodist bodies of America have not only rendered support to their own churches in Europe, but, especially just after the war, carried on a general relief work without regard to church relationship.

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5. International Congregational Council.

The first International Congregational Council was held in London in 1891. This Council was a direct outcome of the suggestion made at the Jubilee Celebration of the organisation of Congregational churches in the Province of Victoria, Australia. This celebration was held in Melbourne in 1888.

There had been, however, a number of moves made

towards such an international organisation. In America the first, perhaps, was the article on ecumenical council of Congregational churches, which was printed in the *Congregational Quarterly* of 1874. The matter was discussed in the Triennial National Council of Congregational Churches of the United States, meeting in St. Louis, in 1880, but no direct action resulted.

In 1884 the Congregational Union of Ontario and Quebec, meeting in Montreal, passed a resolution asking the Congregational Union of England and Wales to consider the possibility of a meeting of a general Congregational Council and to convene one if it should seem feasible.

The English Union considered this proposal and decided that "such a Council would be of great service and recommended that correspondence should be opened with Congregational churches in all parts of the world, including the foreign mission field, with a view to the summoning of one."

At the meeting of the American Council at Worcester, Mass., in 1889, Dr. Mackennal, who was present as an English fraternal delegate, presented the proposal, and it was unanimously adopted by the American representatives. It was finally decided to hold such a meeting in London, and a committee of arrangements was appointed.

The Council was to consist of three hundred delegates, one hundred from the American churches, one hundred from the English churches and one hundred from the rest of the world.

The meeting, which was held in London in 1891, brought together a distinguished group of church leaders from all parts of the world. They gave themselves to a discussion of such things as "Congregationalism in Relation to the Nation," "Congregationalism as Effected by Church and State Relations," "The Federation of the English Speaking Peoples"; and it is worthy of note that

the sub-topics were "The Kingdom of God is Peace," "Rational Counsel versus Angry Conflict" and "International Law Based on Peace," and many other topics relating to international justice and goodwill.

It was the proposal to hold the Councils in ten year periods, but this has not been followed exactly, as succeeding Councils have been held in 1899, 1908, and the last one in Boston in 1920.

At the meeting held in Boston, there were delegates from England, Wales, Scotland, Ireland, United States, Canada, Australia, Tasmania, China, India, Japan, South Africa, South America and Spain. The total registration of official and associate delegates was approximately three thousand.

As in previous Councils, the delegates here considered not only questions which are related to the life and work of the churches as parish or national agencies of religion but also the responsibility of the church for constructive effort toward "mutual understanding and goodwill." Among the themes discussed were "The Christian Church and the League of Nations"; "The World Organisation of Protestant Influence"; "Christianity and the Nations," "Urgent Aspects of the World Task of Religion."

The position of the International Council on international relations may be summed up somewhat as follows: that the steady growth of the society of nations depends upon the co-operation of the English speaking peoples more than upon any one national or racial force; that the modern ideal of international relations is and must be based on a world-wide system of constitutional national governments, that is, democracies; and that here England as the mother of parliaments has been able to exert a widespread influence of helpfulness, for today the British Empire, in spite of its inconsistent elements, consists mainly of a free brotherhood of self-governed democracies.

In the statement adopted by the Council to be sent to

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the Congregational Churches of the world appear these two paragraphs:

"It is clear that if America and the countries composing the great commonwealth of British dominions set themselves, in spite of their mutual differences and even their healthy rivalries, to promote as a common aim the establishment of peace throughout the world, the providing of true sanctions for international law, the promotion of the principles of justice in all the dealings of nation with nation, and especially of strong nations with the weak and wholly dependent tribes of the earth, this unity of spirit and this practical co-operation will make peace secure. It will help more than any other earthly power to control those conditions under which all races and people shall unfold their own inherent powers and reach the highest measures of character and wealth and culture which are possible to them.

"And the Congregational Church, which had a share in the production of modern democracy and which has exercised so powerful an influence in modifying monarchical and aristocratic methods of church government, which everywhere has always sought to realise fellowship with all who name the name of Christ, is called upon still to maintain its testimony and to reveal this spirit of unity. Thus will it contribute not merely in direct political influence but in the deeper affairs of spiritual life to the development of that true internationalism wherein all human beings shall find not their differences but their one humanity as it flows from the creative hands of God identified, realised, and made glorious."

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6. Lambeth Conference.

From its inception the Conference of Bishops at Lam-

beth has had for its supreme purpose world-wide fellowship. An assembly which should include the bishops of the whole Anglican Church was first suggested by the desire of the Church in Canada for more intimate knowledge of affairs in Africa. In 1865 the Canadian Provincial Synod adopted a resolution requesting the Archbishop of Canterbury to provide in one general council for a representation of members of the Anglican Communion from every land. The result of this petition was the convening of the first Conference by Archbishop Longley, in 1867. It came into being quite spontaneously and informally, without synodical authority and without legislative powers. In 1867 only seventy-six Bishops came to Lambeth in response to the Archbishop's invitation. The new sense of solidarity which the Conference effected, and the far-reaching influence which it gained left no doubt that the assembly to be convened once in ten years should have a permanent place in the life and thought of the Christian Church.

The Conference has met six times, in 1867, 1878, 1888, 1897, 1908 and 1920. The plan of procedure has remained the same. After an inaugural service (first held at Lambeth Church, since then in Canterbury Cathedral) and an address of welcome consisting of a charge by the Archbishop, the subjects for discussion are presented by selected speakers in full session during the first week. The Conference then divides into committees appointed to take the subjects referred to them under separate and careful consideration for an adequate period, usually two weeks, in which the real work of the Conference is formulated. Reports and recommendations are then brought by the committees to the whole assembly during another two weeks for full discussion and for final adoption. Upon adjournment an Encyclical Letter is issued giving the results of the Conference and bearing a pastoral message to the Church.

The discussions and reports treat of a wide range of

subjects, with varying emphasis. Social, industrial and educational problems have places in most of the programs. Administrative questions, both as these pertain to the conduct of missionary work and to the internal affairs of the Church, receive their due measure of attention. The mind of the Conference has been given for the most part to international relations and to organic Christian Unity.

The significance of pronouncements made upon these matters is indicated by the membership of the Conference. Every section of the earth was represented by the Bishops who assembled at Lambeth in July and August, 1920. Fifty-two had come from the United States and nine from Canada. India sent its Metropolitan and nine Diocesans, one a native of Hindoostan. Japan, Burmah, Korea, Singapore, Persia, Egypt and Palestine were present in the person of their representatives. Twenty-three were from Africa and as many more from Australia, New Zealand and other British possessions. The Bishops of England, Scotland and Ireland swelled the number to a total of two hundred and fifty-two beside the Patriarchs of the Eastern Church who were present as guests.

Such was the body drawn together at a crucial moment by a solemn responsibility. A world at war appealing to the verdict of Christendom had brought the Church itself to judgment. It had been unable by reason of its divisions to speak with one voice on the issues of the conflict or to subordinate the claims of rival nations to the single law of Christ's Kingdom. The second moment of opportunity had come. Could the Church which had failed to save the nations from the tragedy of war now guide their feet into the way of peace?

The Conference knew that the answer to that question must depend upon the solution of another. A divided Church would not avail to heal the wounds of a divided world. The time for pious aspiration and generalisation about reunion had passed. It was the moment for action.

So the Bishops gave themselves to the problem with determination and faith, coming at last with almost unanimous agreement to the adoption of the proposals for reunion, contained in the "Appeal to all Christian people."

These have become the basis for continued discussion on the part of representatives from churches of many names, convened by the Archbishop of Canterbury and conducted under the name of "The Lambeth Conferences."

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III

NATIONAL ORGANISATIONS DEVELOPING INTERNATIONAL FRIENDSHIP AND SERVICE

1. Federated Church Bodies.

As has already been noted, under another section, the International Christian movement as a whole has, during recent years, received its main impulse from the organisation of national federations of churches and their association with each other.

The international significance of the national federal councils now forming so rapidly in all countries may be indicated by the relationship between the Swiss Protestant Federation and the Central Bureau for the Relief of Evangelical Churches in Europe. Here was a nation and its church federation strategically situated by its physical position and its contacts with English, German, French and Italian speaking peoples, to undertake this common movement of the Churches for international friendship and service. Had there not been such a federated body in Switzerland it would have been difficult, if not practically impossible, to have initiated this great movement of Christian brotherliness. These national federal councils are an indispensable agency in the furtherance of such movements for international friendship. While they differ somewhat in the nature and still more in the extent of their organisation, they are, for the most part, following both the constitution and type of activities conducted by the Federal Council of the Churches of Christ in America. Thus, in the following section, we shall indicate the significance of the federated movement in the

interest of world-wide brotherhood, by illustrating it as carried out by the Federal Council in America.

(A) Commission on International Justice and Goodwill.

The First Quadrennium.
(1908-1912)

From the very first, proposals for the formation of a Federal Council of the Churches of Christ in America, by which the Churches might grapple more effectively with the tasks which they must do together if they are to do them at all in any adequate way, "applying the principles of Jesus to every relation of human life," World Peace took its appropriate place. It has long been seen that the establishment of righteous, just and friendly relations between nations is a stupendous task, a task that can be achieved by the Churches only as they grapple with it together and with utmost determination. The Federal Council was the pioneer in this movement of the Churches.

At the preliminary meeting of the Federal Council in New York in 1905, at which the objects of the proposed federation were set forth, Chief Justice David J. Brewer struck the note of international peace in these words:

"The longing of humanity has been for peace on earth. That was the song of the angels at Bethlehem, and the more that song stirs the hearts of men the nearer will be the glad day. This nation, where the people rule, should ever be strong for peace, for the burden and curse of war rest upon them. The united voice of the Christian Church of America, the united effort of all denominations, would compel the government to take a higher position." His words have proved prophetic.

At the final organisation of the Federal Council in Philadelphia in 1908 a Committee on International Relations, of which the Hon. Henry Wade Rogers was the

chairman, presented a report which was unanimously adopted as follows:

"It is the mission of the Church to extend the Kingdom of God upon the earth, and to maintain the righteousness that exalteth a nation. The morality that ought to govern the conduct of nations is not different from the morality that ought to govern the conduct of individuals. That there are two codes of morality, one for public and the other for private life, one for nations and another for individuals, is a sentiment so utterly false and contrary to Christianity that it must always receive the indignant denial of the Churches."

IDEALS, PRINCIPLES AND PROGRAMS.

It may be well to note how comprehensive were the plans and programs proposed at that first session of the Federal Council. We quote herewith the resolutions which were unanimously adopted.

"*Resolved,* That the Federal Council of Churches of Christ in America, assembled in the city of Philadelphia, and representing more than 17,000,000 communicants in the evangelical churches of America, makes the following declarations:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian states in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favours the creation of the international court of arbitral justice proposed by the second Hague Conference, and hopes that the government of the United States will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all-important subject.

"4. It has learned with much satisfaction that the government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration may be made with other states. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define."

ESTABLISHMENT OF THE COMMISSION.

In the summer of 1911 Dr. Macfarland went to England and Germany, where he conferred with peace leaders of the Churches, On his return, in October, 1911, the Executive Committee of the Council established the "Commission on Peace and Arbitration," the first body of the kind, so far as we are aware. This action was confirmed by the quadrennial meeting of the Federal Council in December, 1912. The report of the Commission after one year of activity contains the following significant statements:

"The Federal Council has, from its inception, evinced great sympathy with the rapidly growing movement for the substitution of judicial methods for war in the settlement of disputes between nations. At its national gathering it has passed strong resolutions, and in times of crisis its executive committee has both passed resolutions and used its influence at Washington in favour of international peace. The Council has recognised from the beginning that a religion which teaches that all men have the same Father and are therefore of one blood is impelled to protest unceasingly against an institution which in almost every instance contradicts this fundamental teaching of the Gospel."

At a meeting of the Commission called May 13, 1912, by the national officers of the Federal Council, Rev. Frederick Lynch was unanimously chosen to serve as the Sec-

retary of the Commission, not only because of his volume entitled "The Peace Problem," but because of his special fitness through service at many international peace conferences and congresses, such as those at the Hague in 1907, at Munich in 1908, and at London, 1909, and at all the national peace conferences in the United States.

After his appointment he spent two months (September and October, 1912) in Europe meeting the influential peace workers of various nations. He attended the great congresses of the Interparliamentary Union and of International Peace at Geneva. The Federal Council took a place of leadership in the American peace movement which it has maintained.

THE SECOND QUADRENNIUM.

(1912-1916)

The record of the activities of the Commission grows steadily more varied, wide-reaching and impressive. In proportion as the word was spread abroad that the Churches of the United States in a united way were really undertaking to grapple with the problem of war and were really seeking to establish world peace, correspondence, resolutions, petitions and memorials began to come in to the office.

A powerful appeal from Canada was presented by James A. McDonald, of the *Toronto Globe*. American relations with China came under consideration in connection with the recognition of the Republic of China. Many have been the communications and actions of the Federal Council and its staff in regard to Turkey and Armenia.

Throughout the years, correspondence has been had with the Department of State and interviews have been held with the successive Presidents of the United States and the Secretaries of State. The Federal Council cooperated with the Church Peace Union in the World Conference of 1914 at Constance.

WAR-TIME CONDITIONS.

With the outbreak of the war in Europe the failure of the "peace-movement" was manifest to all. Attacks from many sides were directed against the Churches and against religion on the assumption that in some magic way they ought to have been able to intervene at the last moment to stop the tragedy which all thoughtful men saw to be impending. Few imagined, as the war began, that it would last for four frightful years; that the United States would at last be drawn in; that over ten million combatants would lose their lives by it and twice that number of non-combatants; and that the peace to follow would be what we have seen during the past five years.

During these nearly ten years, this Commission of the Federal Council has steadily sought to do what it might to battle with the rising flood of international hatred, suspicion and enmity and to promote goodwill, mutual confidence and helpfulness. The full record of all its efforts would fill many volumes. A few of these activities may, however, be cited as examples.

Immediately upon the outbreak of the war, a meeting of the Commission was called to consider the whole situation. At this meeting Rabbi H. Pereira Mendes, of the Union of Hebrew Congregations, was also present by invitation. Arrangements were made for a weekly meeting of prayer. Upon the return of Drs. Macfarland and Gulick from Europe, a joint meeting was called of members of the Executive and Administrative Committees of the Federal Council, and of the Commission on Peace and Arbitration. The report of the Federal Council delegates at the Church Peace Conference at Constance was approved, and its recommendations were adopted.

PUBLICATION AND DISTRIBUTION OF LITERATURE.

To aid in the intelligent study of the whole problem of war and peace the Federal Council promptly devoted its attention to the preparation of suitable literature. In il-

lustration of this type of work reference should be made to the large volume of 500 pages entitled "Quotations on Peace and War," reproducing suggestive paragraphs from about 400 different authors. The Secretary of the Commission prepared a popular discussion of the question entitled, "The Fight for Peace." Many pamphlets, leaflets and fliers were also issued from time to time. In the annual report for the year 1915 we find the statement that during that year over 373,000 pamphlets had been circulated and 168,000 letters had been sent to pastors. Lessons were introduced into the Sunday school quarterlies.

A voluntary committee undertook to provide literature for prisoners of war in the various European countries, in which the Federal Council co-operated.

PROMOTING INTERNATIONAL UNDERSTANDING.

The General Secretary of the Federal Council made, during the quadrennium, several visits to Europe in order to gain a better understanding of the actual situation and also in the interest of promoting understanding between the Churches and Christian leaders of the belligerent nations. From the statement regarding that visit made by the Administrative Committee, of which Dr. William I. Haven was chairman, to the Constituent Bodies of the Federal Council, we make the following brief quotation:

"We believe that when the time shall come for a more complete presentation of this report, our constituent bodies will agree that the Federal Council, as representing them, should exercise its opportunity for reconciliation and, in the light of this message, we invite all our constituent bodies to give their approval to the action of the executive committee of the Council at Columbus, as follows:

"*Whereas*, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now

unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our urgent desire to be of help as the way may open; therefore, be it

"*Resolved*, That the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America."

CAMPAIGNS FOR THE RELIEF OF WAR-SUFFERERS.

As the great and terrible war dragged on the numbers of innocent sufferers increased. Repeated calls for help came to America. The wholesale deportations and slaughter of Armenians by Turks called for such huge and continuing demands on the sympathies and funds that an organisation was established for that single purpose, taking the name "*Near East Relief.*" Established in 1915, it has functioned continuously from that time to this, and during these years has raised millions of dollars for the care of orphans and widows.

It has also done more or less of general relief work for war victims in Syria and Asia Minor, and in Greece in connection with the million and more refugees from Anatolia who were driven out at the time of Turkish victories over the Greek army and the slaughter and looting of Smyrna, (1922-1923). To aid in the recurring appeals to the Churches by the "Near East Relief," the Federal Council issued special statements urging generous response by the Churches.

But terrible conditions of poverty, famine and disease began to appear in many parts of Europe. Early in 1916 the Federal Council established a "War Sufferers' Relief Committee," which continued to function until the end of the war. On account of the need of maintaining neutrality, care was taken to include the crying needs of every land. Successive Appeals and Messages were

issued, many of them documents of extraordinary impressiveness.

AID FOR THE PROTESTANT CHURCHES OF FRANCE AND BELGIUM.

An appeal to the Churches was made by the Federal Council which deserves special mention—namely that for the Protestant Churches of France and their home missionary work. The field of their activities lay in northern France and Belgium and they therefore suffered in a peculiar way from the war. Huguenot pastors and people gave themselves with utmost unselfishness to Christian and relief work in the French army which, in addition to their losses in the destruction of their church buildings in the devastated regions and in the death of their full share of young men in the army, greatly depleted their resources.

During the entire period of the war these appeals were continuously pressed, though without prejudice to the urgent calls for humanitarian assistance.

Representatives came from France to aid in these appeals, which began in 1915. In 1916 the American Huguenot Committee was organised, and in 1917 a full Commission was set up under the name of the Commission on Relations with France and Belgium, the special purpose of which was to help rebuild church buildings and parsonages.

At the Quadrennial Meeting of the Federal Council in December, 1920, the Committee reported gifts for this purpose from individual givers and from denominational bodies of $929,165.37, and in addition some $1,556,779.37 were sent for similar purposes by six denominational bodies. Since that date about half a million more has gone through the Federal Council.

RELATIONS WITH LEADERS IN EUROPE.

On account of the growing activities of the Federal

Council in promoting relief appeals of various kinds, deepening relations of friendship were established with many leaders in Europe. The correspondence of those years, personal and official, might well fill an entire volume. These letters came not only from French and Italian Protestant pastors and church officials, but also from those of Germany and from Holland.

A NEW NAME.

As the great war dragged on and America's thoughts became more and more concerned with the general question of the causes and the cure of war, many leaders began to realise that the "peace movement" of preceding decades had in fact accomplished little. If war was indeed to be abolished and permanent peace between nations established, a new spirit must be evoked and more effective methods for settling international disputes must be found than those of arbitration.

These insights and convictions led to increasing demand in the Federal Council that the title of its Commission on Peace and Arbitration be changed. More important than peace are justice, righteousness and fair dealing; and essential to their attainment are friendship and goodwill between nations and peoples.

These considerations led to the adoption of a new name for the Commission at the Quadrennial meeting of December, 1916. Since that date it has been called the Commission on International Justice and Goodwill.

THE THIRD QUADRENNIUM.

(1916-1920)

This period is characterised by the entry of the United States into the War; by the feverish activity of the whole nation in the prosecution of the war to a triumphant close in the belief that this was "the war to end war" forever; by the overwhelming flood of international false-

hood and slander; by the amazing end of the war and the idealistic armistice; by the yet unfinished Peace Conference and Treaty of Versailles; by the fierce political controversies regarding American ratification of the treaty and entry into the League of Nations.

A CHRISTIAN MESSAGE.

The year 1917 opened with what appeared to be bright prospects of peace. In the promotion of these prospects the Federal Council exerted itself to the utmost. The outstanding feature of these efforts was the "Message to Christians of All Lands from Christians in America." It was signed by eight hundred representative churchmen and other Christian citizens and was the result of several unofficial conferences held in New York City by a group of some forty clergymen and laymen during the last week in December, 1916, and the first week in January, 1917. These conferences consisted of members of the Church Peace Union, the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, and the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, and others. The Message was issued to the American public and was also sent to representative Christian leaders in other countries, both neutral and those at war, with the names of those who expressed their approval and their desire to sign it.

THE WAR-TIME CONFERENCE OF THE FEDERAL COUNCIL.

With the beginning of war the activities of the Federal Council, as well as of its Commission on International Justice and Goodwill, necessarily underwent a sharp change. A special full meeting of the Council was called. It met at Washington, D. C., May 8-9, 1917, and defined its attitude to American participation in the war. Important addresses were made and a "War-Time Message"

issued that had much to do in shaping the mind and heart of the Churches in their attitude toward the war and in their methods of co-operation to maintain the Christian ideals and spirit in spite of war and wartime conditions. That "Message" constituted a notable volume.

THE WAR-TIME COMMISSION.

Out of the Washington Conference came "The General War-Time Commission of the Churches" which represented not only the Federal Council but all the various interests involved. Four different groups of agencies were at work in the religious field; first, the chaplains of the Army and Navy; second, the denominational war commissions; third, the interdenominational agencies like the War Work Councils of the Young Men's and the Young Women's Christian Associations, the American Bible Society, the National Sunday School Association and the Young People's Societies; and, lastly, the committees and commissions of the Federal Council of the Churches of Christ in America. It was clear that if these bodies were to work effectively they should work together. The work of the Church, like the work of the nation, should be conceived as a unity, and each contributing agency should occupy its own place as part of a single comprehensive plan.

This Commission rendered a notable service to the Churches and to the nation, not only in the actual conduct of many forms of activity for maintaining the spiritual life of the soldiers, and for holding the Churches to their Christian ideals and purposes, but also in the publication of a series of volumes of great value on the Churches and war-time problems.

THE NATIONAL COMMITTEE ON THE CHURCHES AND THE MORAL AIMS OF THE WAR.

In the autumn of 1917 leaders began to realise that the war-spirit of hatred, suspicion and ill-will was biting

deeply into the life of the people, and even of the Churches, and it was felt that every effort should be made to maintain a high and noble Christian spirit in spite of many incentives to the contrary.

Early in 1918, accordingly, a Committee on the Churches and the Moral Aims of the War was organised in co-operation with other groups, and under its guidance five teams of speakers, going two and two, toured the entire country for a period of five months. A special series of pamphlets was issued in connection with the work of this committee.

In this remarkable educational campaign some forty leading churchmen of America freely gave their services; meetings were held in about 300 cities at which it was estimated that toward a million people heard the messages. In this striking effort, Jews and Roman Catholics also co-operated and spoke on a common platform.

THE CHURCHES AND THE LEAGUE OF NATIONS.

The Annual Meeting of the Federal Council's Executive Committee was held at Atlantic City, in December, 1918, just after the armistice had been signed which brought the fighting to an end. Hopes were high for a new world order based on justice, fair dealing and universal determination to have no more war.

One of the outstanding topics of that meeting of the Executive Committee was how best to bring the influence of the Churches of America to bear on the approaching Peace Conference at Paris so as to secure a more Christian world order, one that should be free from the perennial menace of war or preparations for war.

The Executive Committee upon careful consideration adopted a strong statement and several resolutions regarding a League of Nations, and provided for a special Commission to convey the same to President Wilson. A message was also sent to the Paris conference urging proper consideration of religious minorities.

THE CLEVELAND MEETING OF THE FEDERAL COUNCIL, MAY, 1919.

On account of the new conditions facing the Churches and the Council during the period of reconstruction and return to the normal life of the people, a special meeting of the entire Federal Council was held at Cleveland, Ohio.

There came under review the Council's activities during the period of the War, together with those of its various Commissions. The discussions and studies of the three intense days of sessions were carried on under the general topic, "From World War to World Brotherhood."

Among many important decisions made was one to send to President Wilson at Paris the following cablegram:

"The Executive Committee of the Federal Council of the Churches of Christ in America in annual session passed a Declaration and Resolution favouring the establishment of a League of Free Nations. Such a League is not a mere political expedient. It is rather the political expression of the Kingdom of God on earth. The Federal Council calls upon all Christians and upon all believers in God and lovers of man to work and pray with whole souls that out of the ashes of the old civilisation may rise the fair outlines of a new world based on the Christian ideal of justice, co-operation, brotherhood and service."

CHRISTIAN LEADERS FROM OTHER LANDS.

During the period of the war, and especially after its close, a notable succession of Christian leaders from Great Britain, France and Italy made shorter or longer visits to the United States. For the promotion of this type of service by which to carry forward processes of mutual understanding and appreciation, a Committee on Interchange of Preachers and Speakers was established by the Federal Council, the World Alliance and the Church

Peace Union. This Committee provided expenses and prepared itineraries not only for speakers coming to the United States but also for American speakers visiting Great Britain and the Continent.

A MESSAGE TO CHRISTIANS IN EUROPE.

The third Quadrennial Meeting of the Federal Council held in Boston, December, 1920, was notable for several reasons, among them the authorisation of a special "Message," which is herewith reproduced:

"To Our Sister-Churches in Europe:

"The representatives of thirty Protestant denominations, assembled at Boston, December 1 to 6, in the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, extend to you their warmest greetings. Deeply conscious of the heavy burdens that you have had to bear during the last few years,—so much more overwhelming than any we ourselves have had to face,—we desire first of all to express our heartfelt sympathy, and to pledge to you our friendly co-operation in our common tasks. Bound to you by loyalty to one Lord, we rejoice in the ties that unite us in one Church of Christ, and look forward to an increasing fellowship.

"The world is very weary, discouraged, and confused. Yet everywhere the great body of men are striving after a greater unity than has yet been attained, and longing for the day when mutual service and goodwill shall be the rule of life. In such a time, how great is the summons to the Christian Church, to which has been committed the Gospel that is the one hope of the world. We shall pray for you, and will you not pray for us that we and our nation may not fail in our duty?

"Let us together re-dedicate ourselves to our common Lord, and join in calling other men to His discipleship. Behind our many urgent tasks may we clearly discern the one supreme task of winning all men to personal allegiance to Jesus Christ and to wholehearted membership in His Kingdom.

"Let us together give ourselves to making the Gospel of Christ prevail, not only in our personal lives, but in every aspect of society. We realise how sadly we have failed here and how earnestly we must insist that His principles of righteousness, of service, and of love shall be brought into control of all our industrial, economic, political and social life.

"Let us together seek with greater devotion to bring to mankind a message of faith in the possibility of a better world. Knowing ourselves to be co-workers with the eternal purposes of God, we have unshakable grounds for hope which we must share with our fellow-men.

"Let us together bend all our energies to the achieving of such a fellowship among the nations that they shall be bound to one another by that mutual appreciation and mutual service which alone can make possible permanent peace. Who else should be so dedicated to international justice and goodwill as those who are followers of Him who has revealed to us the way of love as the will of God for the World?

"Let us together proclaim with new power the ideal of human brotherhood, having one God who is the Father of us all, one Christ who is the Master of us all, one Spirit who inspires us all. Let us manifest among ourselves a unity in truth and justice and love transcending any barriers of nation, race or class, so that in our own corporate life as a Church we shall bear witness to the reality of the ideal that we proclaim.

"These great opportunities we can adequately meet, and these high responsibilities we can worthily discharge only as we do so together. May God guide us into such a unity of spirit, purpose and consecration to His cause that His Kingdom may come and His will be done upon the earth.

"Faithfully your brothers in Christ,

"ROBERT E. SPEER,
"President.
"CHARLES S. MACFARLAND,
"General Secretary."

At the Quadrennial Meeting of the Council in Boston, December, 1920, the following resolution was adopted:

"*Whereas:* We recognise with satisfaction the useful work already accomplished by the League of Nations and rejoice in the plans proposed for an international court of justice,

"*Be It Resolved:* That this Quadrennial Meeting of the Federal Council of the Churches of Christ in America authorise the Administrative Committee to present to the President-elect and the Senate of the United States a statement setting forth the profound interest of the churches in the moral and religious principles underlying the League of Nations and expressing earnest hope that some acceptable way may be found for our participation in such a League."

The following action was also taken with regard to disarmament:

"The Federal Council is devoutly desirous that we as a nation should do all in our power to allay international suspicion and promote world peace and, believing gradual disarmament to be a requisite toward this end, respectfully requests our government to set an example in this respect and to co-operate fully with the governments of the world for the achievement of general disarmament."

THE FOURTH QUADRENNIUM.
(1920-1924)

The fourth quadrennium of the Federal Council, though still uncompleted, is already rich in activities and results. The two outstanding features of this period from the standpoint of the Commission on International Justice and Goodwill are the campaigns for the limitation of naval armaments and for American membership in the Permanent Court of International Justice. In both, the Churches of the nation united in notable activities and achievements.

THE WASHINGTON CONFERENCE ON THE LIMITATION OF ARMAMENT.

The epoch-making event in international affairs during

1921 was the conference convened in Washington, November 12, to put an end to the competitive naval building programs of the great nations, and the proposal by Secretary Hughes by which to bring it to pass. In the initial campaign for calling the Conference the Churches had an important part, largely through action of the Federal Council many months previous.

After the Conference got under way it became evident that its success depended in large measure on the continuing interest and moral support of those who desired their ideals realised. The Commission therefore continued with utmost vigour its campaign of education. A thoroughly revised edition of "The Church and a Warless World" was issued, called "Working Toward a Warless World," and circulated to the extent of 100,000 copies. The second and then a third "Call to 150,000 Churches" were issued, aggregating 170,000 copies.

The discussions of the Conference had much to do with the Pacific and Far Eastern questions. A 20-page folio-pamphlet was therefore issued on "Problems of the Pacific and the Far East," of which 13,000 copies were used.

When the Conference was ended and the nine Treaties were before the nation, a 16-page pamphlet on "The Achievements of the Conference as Steps Toward a Warless World" was issued, of which 35,500 copies were circulated.

This great educational campaign of the Churches was heartily supported by many groups and organisations, especially those composed of women, to whose activities the popular interest was in no small part due.

Among the suggestions on "What Individuals Can Do" was the request that they write personal letters to President Harding and Secretary Hughes. This suggestion was also urged by many organisations with the result that letters and petitions poured into Washington by the million during November. A special committee was ap-

pointed by Secretary Hughes to open, count and classify them. Nearly three months were needed for this. Just before the Conference closed the announcement was made that 13,878,671 names signed to letters, telegrams and petitions had been received and that more than 12,500,000 wrote in a manner that showed they were members of Churches.

It may be worth noting that a Committee of the Federal Council waited upon President Harding to present to him the desire of the Council that he should issue a proclamation asking for the observance of Sunday, November 6th, as a day of special prayer and suggesting that he arrange that the sessions of the International Conference be opened with prayer.

As was later learned, the opening of the first session with prayer made a deep impression on the delegates. One of the Japanese under-secretaries stated that the religious and idealistic atmosphere and spirit of that first session, opening with prayer and continued by the amazing proposition of Secretary Hughes actually to scrap hundreds of millions of dollars' worth of perfectly good shipping, made them realise that they were dealing with Christian America.

Some indication of the impression made by the work of the Churches may be gathered from the following statement of Lord Riddell, Press Liaison Officer of the British Delegation:

"Since coming to America I have been particularly impressed and deeply interested in the work of the churches in behalf of peace. Their campaign of educational publicity through the Federal Council of the Churches of Christ in America has been one of the most effective pieces of work in behalf of peace that I have seen. Through the newspapers it has had wide influence and has meant much to the Conference on Limitation of Armament. In their nation-wide publicity and educational work they have placed the responsibility for the success of the Conference on Limita-

tion of Armament on the individual. It has made each man and woman feel that he or she must act, must work for peace. . . . This is the kind of publicity that counts and will get results. The Churches of America have shown the way."

The final ratification of the nine treaties by the required two-thirds majority in the Senate was eloquent testimony to the strong moral demand of the country, constantly voiced by the Churches.

"THE INTERNATIONAL IDEALS OF THE CHURCHES."

During the summer of 1921, in view of the approaching exceptional opportunity for popular education on international matters, the Secretary of the Committee prepared a tentative draft of an "International Christian Creed." In revised form it was printed in "The Church and a Warless World," and criticism was invited.

It was officially adopted in the following form by the Executive Committee of the Federal Council at its annual meeting in December, 1921, at Chicago.

INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST IN AMERICA.

I.

We Believe that nations no less than individuals are subject to God's immutable moral laws.

II.

We Believe that nations achieve true welfare, greatness and honour only through just dealing and unselfish service.

III.

We Believe that nations that regard themselves as Christian have special international obligations.

IV.

We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, colour, creed and race.

V.

We Believe that *Christian* patriotism demands the practice of goodwill between nations.

VI.

We Believe that international policies should secure equal justice for all races.

VII.

We Believe that all nations should associate themselves permanently for world peace and goodwill.

VIII.

We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX.

We Believe in a sweeping reduction of armaments by all nations.

X.

We Believe in a warless world, and dedicate ourselves to its achievement.

AMERICA'S INTERNATIONAL OBLIGATION.

During the autumn of 1922 the Greek debâcle and the tragedy of Smyrna occurred, resulting in the flight of a million refugees into Greece, and in the amazing treaty of Lausanne re-establishing the Turk in Europe. Early in 1923 the French occupation of the Ruhr occurred and the progressive collapse of Germany. These events deeply stirred thoughtful Americans. A full meeting of the Commission was held in February, 1923, and an im-

portant document was issued and widely circulated, dealing with these varied questions.

THE WORLD COURT OF JUSTICE.

A World Court of Justice has long been a favourite American ideal. It was a matter of deep disappointment to many Americans that political exigencies had so blocked international relations that when the "Permanent Court of International Justice" was actually established at the Hague in January, 1922, the United States was not a member.

Among the very earliest pronouncements of the Federal Council on International questions was a declaration in favour of such a court. It has been an ideal constantly advocated. In October, 1921, just before the convening of the Washington Conference on Limitation of Armament, a special committee from the Federal Council waited upon Secretary Hughes with a request that if possible a way be found for American membership in the Court. President Harding made, on February 24, 1923, his memorable address to the Senate urging ratification of the World Court Protocol with certain conditions and reservations. Fresh action was taken by the Federal Council and in May a striking four-page two-colour folder was issued urging the Churches to help create favourable opinion.

WORLD-COURT SUNDAY.

In July, 1923, the Commission decided to make the World Court question its major point of emphasis for the fall and winter. Armistice Day (November 11th) falling on Sunday, was designated World Court Sunday, and the week preceding it, World Court Week. Preliminary announcements of this program were made by the middle of August and a large 16-page two-colour pamphlet was issued late in September, entitled "The Churches of America and the World Court of Justice."

The World Court Campaign was pushed in much the same way that the campaign was pushed in connection with the Conference on Limitation of Armament. Many organisations became interested and co-operated vigourously, particularly the women's groups, such as the League of Women Voters and the General Federation of Women's Clubs. The pamphlet was sent to 70,000 churches; special meetings were held on the World Court during World Court Week in all sections of the country and on World Court Sunday tens of thousands of sermons stressed the importance of American membership in the Court on the terms proposed by Mr. Harding.

A special delegation of representatives from the Federal Council and its constituent bodies presented, on November 21st, to Secretary Hughes and President Coolidge a carefully drafted statement and petition, subsequently embodied in the memorial presented to the Senate Foreign Relations Committee.

Although President Coolidge in his message to the Senate, on December 6th, urged favourable action on the proposal of Mr. Harding for American adherence to the Protocol establishing the World Court, the opposition of certain Senators was so pronounced that the Commission felt it necessary to continue its campaign. A memorial to the Senate was accordingly prepared, containing the resolution of the Federal Council's Executive Committee of December 15, 1923, many resolutions passed by Church bodies and local Church Federations during the year, and a petition signed in their personal capacities by over a thousand of the officials, pastors and representative laymen of all the Churches. The resolution and memorial here referred to follow:

THE WAR-SYSTEM—UNCHRISTIAN AND UNNECESSARY.

"The grim war-system still grips the world. Enormous and expensive preparations for war still go on. Reliance upon war as the final

resort for assuring national security, maintaining national honour, and settling international disputes, still dominates the policies of the nations. This war-system blocks industry, hinders production, consumes capital, dooms millions to hopeless poverty, cripples all movements for the common good, and, worst of all, works spiritual havoc among men. It is the world's chief collective sin.

"We therefore seek the complete transformation of the spirit of the nations, the creation of the will to justice and peace and the early adoption of a Christian system of international relations. International disputes which involve the risk of war and cannot be solved by the regular processes of diplomacy should be submitted to impartial international tribunals. War should be outlawed by international law, endorsed by the legislatures of every civilised country."

A TASK FOR THE CHURCHES OF THE WORLD.

The task of establishing justice and goodwill between nations, and co-operation for securing the supremacy of law and the abolition of war, is one of the most pressing of all the tasks that today confront the Churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, to remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together. The Church Universal should mould the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.

We recognise that police force for restraint of lawlessness and crime, both national and international, is an obvious necessity. We realise that so long as there is no

adequate co-operation of the nations for national security, each nation will rely on its own army and navy, or on alliances or secret agreements for obtaining this end.

But we are convinced that the whole war-system of the nations is unnecessary and un-Christian, that national security, honour and justice and every legitimate national ambition can be achieved and maintained by effective international law and effective agencies for international co-operation.

WORKS CREATIVE OF GOODWILL.

We rejoice in the relief measures continued by our churches through many years in the Near East, Central Europe and Russia, and in the prompt response for the sufferers in the shattered cities of Japan. These works of mercy and Christian goodwill so creative of goodwill should still be carried forward. Appeals now come from the Christians in Japan to help rebuild their ruined churches, schools, hospitals and homes. The plight of half a million refugees in Greece makes an appealing demand upon our sympathy. And an urgent call for help comes from starving millions in Germany.

We believe that if the peoples and Governments of the world were for a decade to devote even a fraction of the thought and energy, the men and the money, to practical measures for the establishment of justice, fair dealing, mutual aid and goodwill among the nations which they now devote to the maintenance of armies and navies and to preparations for submarine, aerial and chemical warfare, international fear and suspicion would disappear, war preparations would cease and constructive methods for the peaceful settlement of all disputes would displace the present war-system of the world.

FOUR CONSTRUCTIVE PROPOSALS.

1. *Generous Benevolence.* Let us as a people continue to give generously of our wealth to help the suffering

peoples of other lands. Let us respond heartily to these cries of human need, thus bearing one another's burdens and fulfilling the law of Christ. And let us as a nation, in conference with our debtor nations, make whatever adjustments may be necessary, financial or otherwise, to bring about a friendly and ordered international life, and effective agreements to abandon the war-system and to outlaw war.

2. *The World Court.* Let the United States become a member of the Permanent Court of International Justice, under the terms stated by the late President Harding in his Message to the Senate of February 24, 1923, and urged by President Coolidge in his Message to Congress on December 6, 1923.

3. *Co-operation With Other Nations.* Let the United States co-operate with other nations in an efficient international organisation wherein all nations may take their full share in establishing world justice, in bearing world burdens and in maintaining world peace, either using for this purpose existing agencies like the League of Nations, with such amendment to its Covenant as may be necessary, or proposing some more effective substitute.

4. *Co-operation of Religious Bodies.* Let every church body in the United States consider the importance of creating a Commission on International Goodwill, composed of its strongest leaders, or make some other adequate provision in order that the Churches of America may, as churches, adopt effective measures, both national and international, for the establishment of a Christian system of international relations.

COMMISSION ON RELATIONS WITH JAPAN.

Relations of the Federal Council with Japan and the Far East were instituted through the receipt of a number of Memorials from American Missionaries in Japan.

These Memorials were presented first by letter and later in person by Dr. Sidney L. Gulick to the Executive

Committee at its annual meeting in Baltimore, December, 1913. After mature deliberation by a special committee with power, it was decided, in May, 1914, to establish a Commission on Relations with Japan and to invite Dr. Gulick to serve as Secretary. Special resources having been secured by the General Secretary of the Council, Dr. Gulick was sent on a speaking tour that covered some thirty cities in which he gave from two to six addresses each on American Japanese relations, speaking before Chambers of Commerce, Rotary, Kiwanis and various Women's Clubs, as well as in churches, universities, colleges and theological schools.

During this four months' trip Dr. Gulick visited Washington, D. C., had interviews with President Wilson, Secretary Bryan, and several Senators, and presented to the Senate Immigration Committee his proposals for the regulation of all immigration on a percentage basis, free from racial or national discrimination. Growing out of his addresses, Dr. Gulick prepared several pamphlets and leaflets which were given wide circulation.

Already, before coming into relation with the Federal Council, Dr. Gulick had published his volume entitled "The American Japanese Problem" (1914), and in 1917 he produced "American Democracy and Asiatic Citizenship." By these various books, pamphlets and leaflets widely circulated by the Federal Council, the American public began to appreciate the nature of the problem facing the United States through its increasingly close contacts with the Far East.

In order to secure an obviously impartial study of the Japanese situation on the Pacific Coast, Professor H. A. Millis was asked to make a special investigation. This was done, and his report was published in 1915 in a 334-page volume entitled "The Japanese Problem in the United States."

It soon became evident that the Japanese problem was a serious one, due quite as much to the unreasoning and

sensational charges and agitation of unprincipled politicians as to the intrinsic difficulties due to the Japanese. It also became clear that the problem would not be soon solved. With a view therefore of assuring those in Japan who were deeply concerned in the matter that the Churches and Christian leaders of the United States were going to give it serious consideration, the Executive Committee decided, in December, 1914, to send a Special Mission to Japan. Dr. Shailer Mathews, the President of the Council for the Quadrennium, and Dr. Gulick were appointed for this service.

This Mission spent the month of February, 1915, rapidly visiting the principal cities of Japan. It was widely welcomed by the highest officials of the Government as well as by leading Christians in all the Churches.

A JAPANESE LABOUR DELEGATION TO AMERICA.

Among the outstanding results of the visit to Japan was the coming to the United States of two Japanese labour leaders, to meet labour leaders in the United States.

In order to make sure that all went without a slip on the arrival of Messrs. Suzuki and Yoshimatsu at San Francisco, Dr. Gulick went from New York especially to meet them on their arrival, July 4th, and to introduce them to Mr. Paul Scharrenburg, Secretary of the California Federation of Labour, and later to Mr. Gompers, President of the American Federation of Labour.

The Japanese representatives were accepted as "fraternal delegates" of the Annual Convention of the American Federation of Labour in San Francisco, September, 1915, and made an excellent impression. At a small banquet given to American and Japanese labour leaders by Mr. George Shima, during the convention, after the first stiffness had worn off, one of the American guests blurted out to Mr. Suzuki: "The more I see you, the less you look like a Jap."

A full account of work of the Commission on Relations with Japan from its inception until December, 1916, is given in Volume IV of the Quadrennial Report of the Federal Council, published that winter. That volume includes in the Appendix all the important pamphlets which Dr. Gulick had published in connection with the operations of the Commission.

COMMISSION ON RELATIONS WITH THE ORIENT.

By the autumn of 1916 the situation manifestly required an enlargement of the scope of the Japan Relations Commission in order to include China and Korea as well as Japan. This was accordingly done, and the name changed. Throughout the entire period of his first connection with the Federal Council, Dr. Gulick has, from the very first, dealt with the larger questions of right relations between all races and nations. He has steadily pointed out that the treatment of Chinese in the United States has been far from right; that the laws are not fair and that these laws were passed in flagrant contravention of American treaties with China which pledge "most favoured nation treatment."

At every annual meeting of the Executive Committee and of the Quadrennial sessions of the Council, resolutions have been passed dealing with these questions.

RECEPTIONS AND CONFERENCES.

Throughout the ten years since the Federal Council first undertook the promotion of better relations with the Far East, there has been a steady stream of Oriental visitors from those countries. They have been introduced to the Administrative Committee, have been welcomed at special luncheon gatherings or at more formal dinners, have been invited to address us at the meetings of the Administrative and Executive Committees, or of the full Council, and have been called into intimate conferences on matters of special importance or peculiar difficulty. The full record

of their names and the occasions of their presence would fill several pages.

Missionaries from Japan, China and Korea have also been called in for special conferences and counsel, in search of ways for promoting better understanding and goodwill. In the fall of 1918 an all-day conference was held at the Yale Club, at which missionaries from both Japan and China were present to consider the exceptionally difficult circumstances that were then alienating not only Japanese and Chinese Christians but American missionaries in China and Japan.

THE KOREAN QUESTION.

A particularly important series of conferences took place in the Spring of 1919 in connection with the Korean "passive uprising" and declaration of independence. A large amount of private correspondence and many important documents relating to the tragic event came into the hands of the Mission Board secretaries. The question was how to use the information in the best way to secure an early and real modification of the Japanese administration in Korea.

Many meetings were held, first of the Committee of Direction of the Commission and then of these members with eminent Japanese in New York, who were informed quite frankly of the information in our hands. We sought their advice as to how to proceed most effectively to secure results in which they were as vitally interested as we. Two rather painful though thoroughly courteous luncheon conferences were held, after which, it was later learned, our Japanese brethren sent long cable messages to Premier Hara, the first costing $700 and the second $300, conveying to him the substance of the facts that had come to us confidentially from missionaries in Korea. The information thus given without the names of persons and places, the facts fully assured, had not a little to do, we are persuaded, with the relatively rapid and real

change in the Government General of Korea. The military Governor General Hasegawa was required to resign, a civil administration was established and a considerable number of reform measures were gradually put into effect. Governor General Admiral Baron Saito has been able to effect a large number of vital changes, especially in the spirit of the administration.

THE SECOND EMBASSY TO THE FAR EAST.

The achievements of the Washington Conference on Limitation of Armament in dispelling war clouds on the Pacific and in promoting confidence and goodwill between the United States and both Japan and China led to the decision of the Administrative Committee to send another special Mission to the Far East, to consist of the Chairman and Secretary of the Commission, Dr. John H. Finley and Dr. Sidney L. Gulick. The latter started in August, 1922, expecting Dr. Finley to join him in Japan in December. Special duties, however, arose that prevented Dr. Finley from carrying out the plan. Dr. Gulick accordingly had to serve alone on this important errand of friendship and goodwill.

The full report of his visits in China, Korea and Japan, covering a period of nine months, has been published in a volume under the title "The Winning of the Far East." He conveyed the Message of the Federal Council to the Churches in each land, it being translated and printed for wide circulation. He was particularly favored in being able to be present at the first annual meeting of the China National Christian Council and to deliver the Message to that officially representative body of all the Churches of the great Empire.

Dr. Gulick was able to visit the principal centers of Christian work in all three countries and to meet with several hundred representative leaders, pastors, educators, business men, statesmen and missionaries. To all he conveyed the greetings of goodwill from the Churches of the

United States and urged co-operation of men and women of goodwill in every land for the achievement of a Warless World.

RECENT AND PRESENT PROGRAM.

The opportunities and activities of the Commission exceed those of any previous period. National interest in international problems from the Christian point of view is steadily developing throughout the nation, particularly among the churches.

The World Court Campaign. A Memorial prepared for presentation to the Senate contains, in addition to the resolutions passed by various denominational bodies which have met during 1923, official actions of the Federal Council; typical examples of resolutions adopted by many Federations and Councils of Churches; and over a thousand personal signatures of representative officials, pastors and laymen.

American Co-operation with Humanitarian Commissions. The Commission has maintained a constant interest in the opium question for a number of years. In April the Secretary of State appointed our Vice-Chairman, the Right Reverend Charles H. Brent, as one of the members of the Committee to attend the meeting in Geneva of the Advisory Committee on the Traffic in Opium of the League of Nations. Bishop Brent presented at this meeting a resolution to the effect that in the opinion of the Commission "the production and use of opium should be restricted to medical and scientific purposes."

It is a source of gratification to the Commission, which has for years urged such action, to learn officially that this country is now represented on the humanitarian commissions of the League, such as those dealing with the Traffic in Women and Children, the Control of Narcotics, the Health Section (which is concerned with international

health problems), the Prevention of Infection through Anthrax, and other similar commissions.

Mercy and Relief—Russia. In the early spring the Commission distributed the balance of its Russian Relief Fund by purchasing 400 packages of clothing through the American Relief Administration. These were delivered to the clergy in Russia selected by our Commissioner, Dr. John S. Zelie.

A protest was made to the Soviet Government in connection with the reported decision to execute Roman Catholic and Eastern Catholic Church officials, and later the Commission urged most humane consideration in connection with Patriarch Tikhon and complete liberty for all religious faiths.

Near East. The Commission has continued to lend its support to the Near East Relief and to interest itself in the various problems of the Near East, following the conference at Lausanne. It has made representations to the Administration concerning Armenian and Greek refugees from Asia Minor who are now on Greek soil.

The Earthquake and Fire in Japan. The Commission took prompt action jointly with the Committee of Reference and Counsel of the Foreign Missions Conference of North America, after conference with the American Red Cross, recommending that the Churches respond generously to the call for relief funds. This disaster is certain to have momentous economic and moral consequences to the life of the Japanese people. A new sense of neighbourliness and goodwill has accompanied our generous gifts for relief, and deep feelings of gratitude have been expressed by Japan.

International Economic Conference. The Commission has made repeated representations to the Government urging that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including

reparations, debts and armaments; that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems; and that an attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness.

The Pan-American Conference. Early in 1923 the Commission communicated with the Administration and with the American delegates to the Fifth Pan-American Conference at Santiago de Chile, urging that our nation do all in its power to cultivate amity and friendship with the Latin-American nations, and so prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass.

Subsequently a cablegram was received from Santiago to the effect that some of the delegates desired an expression of public opinion in order to break the deadlock on the armament question. The Commission responded with a statement expressing the hope that the Pan-American Conference might unite all the nations of the American continent in effective measures for the fullest possible reduction of armaments. An appreciative response was received from the Presiding Officer.

The treaty negotiated in May between the United States and fifteen other American nations was ratified by the Senate in March, 1924. It provides that "All controversies which for any cause whatsoever may arise between two or more of the High Contracting Parties and which it has been impossible to settle through diplomatic channels, or to submit to arbitration in accordance with existing treaties, shall be submitted for investigation and report to a Commission." The High Contracting Parties undertake not to begin mobilisation nor engage in any preparations for hostilities until the Commission has rendered its report, which must be within a year, and six months' additional time has been allowed for renewed negotiations.

Mexico. The resumption of diplomatic relations with

Mexico has opened up a great opportunity for our Committee on Mexico, which has been constantly in touch with many groups and individuals and is now working on the proposed plans for the establishment in Mexico City of an institution of higher learning, Christian but non-sectarian. Such an institution would complement and amplify the work now being done by educational agencies of the Mexican Government and various private schools, and prepare leaders for Mexico upon whom she may depend for moral, social, educational, economic and spiritual growth.

The Committee obtained special railway and steamship rates and furnished information in connection with the Summer Session of the National University of Mexico. A record attendance of American students was subsequently reported.

Haiti and Santo Domingo. The Joint Committee has made recommendations to several Protestant bodies in this country carrying on work in Haiti, urging the need for pressing the work there and the great need for new schools and for co-operation with suitable agencies for health, education and hygienic improvement.

The International Christian Conference at Chautauqua. An outstanding feature of the year's work was the Conference on International Relations from the Christian Point of View, held at Chautauqua, August 20-25. The numbers attending the different sessions varied from between two and three hundred in the afternoon to between two and three thousand in the mornings and evenings. Professor Irving Fisher, President Henry Noble McCracken, Bishop Wilbur P. Thirkield, Hon. George W. Wickersham, Rev. Peter Ainslie, Mr. Harry N. Holmes, Rev. Charles S. Macfarland and Rev. Sidney L. Gulick delivered addresses on Mexico, the League of Nations, the Near East, the Permanent Court of International Justice, China, Korea, Japan, and other international topics.

The Commission proposes to hold such a meeting annually hereafter, possibly in more than one city.

Expert Advice. The Commission is particularly fortunate in being able to consult with distinguished experts on various matters of great public interest. During the past year it has been fortunate in hearing Hon. Agustin Edwards and Lord Robert Cecil speak on the League of Nations; Colonel David L. Stone, U. S. A., on conditions in Germany; and Mr. Fred I. Kent on economic conditions in Europe. In connection with the World Court campaign, the thanks of the Commission are due to Hon. Elihu Root, Hon. George W. Wickersham, Mr. Charles P. Howland, Mr. John Foster Dulles, and others, who gave generously of their time in helpful criticism of our informational documents.

The "Winning" Plan of the American Peace Award was sent to 90,000 pastors, with a request for their co-operation in securing a nation-wide referendum on its merits.

SOME IMMEDIATE OBJECTIVES.

I. Educational and Organisational.

1. The formation of Commissions or Committees on International Goodwill in each denomination, in each State or City Federation or Council of Churches, and in each Association of Ministers.

2. The enactment of significant resolutions on international questions by all national, state and city church organisations.

3. The study of international questions from the Christian Viewpoint in all local churches and groups of Christians, and in all Sunday Schools.

4. Cultivation of the conviction that each denomination, each local church and each individual Christian has inescapable responsibility toward Christ for the embodiment of Christian ideals and the Christian spirit in the relations of Nations and particularly in America's international policies.

5. Regional Conferences of Pastors on International Relations from the Christian Point of View.

II. International.

Cultivation of public opinion in the churches with regard to:

1. Membership of the United States in the Permanent Court of International Justice.

2. Reduction of Armaments by all nations.

3. Co-operation of the United States with other nations, either through The League of Nations (the Covenant being amended), or through some more effective substitute.

4. Co-operation of the United States with other nations in restricting and controlling the production and traffic in arms and munitions of war.

5. Friendly and equal treatment for all aliens in the United States, humane administration of immigration laws, higher standards of naturalisation, and privileges of citizenship for all who personally qualify, regardless of race.

6. The importance of a general international Economic Conference to deal with reparations, unbalanced budgets, militarism and inter-allied debts.

7. Relations with Mexico and Latin America.

8. The appeals of the Committee on Mercy and Relief for starving children in Germany, Greece and the Near East.

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B. COMMISSIONS ON RELATIONS WITH RELIGIOUS BODIES IN EUROPE.

Up to the period of the War, the relations between the churches of Europe and America had been almost negligible, excepting those between related denominations, and these were of rather a formal nature for the most part.

The first interdenominational and international approach was when the General Secretary of the Federal Council was commissioned to visit the brethren in Great Britain, Holland, Germany, Switzerland and France, in December, 1915, " for prayer and conference."

As the result of this visit the first movement in the direction of closer fellowship was the organisation of a committee by the Federal Council known at first as the United Committee on Christian Service for Relief in France and Belgium. Later on this committee was made a commission of the Federal Council on France and Belgium.

In 1917 the French Protestant Federation sent Chaplain Georges Lauga and Chaplain Victor Monod to America and a similar commission was set up in Paris for the Relief of the Churches in France and Belgium.

Meanwhile the American churches and Christians were contributing substantial support to their war-stricken brethren and on the return of the General Secretary from France, in 1918, the major denominations entered into co-operative relations through the Commission on Relations with France and Belgium. As the result, a million and a half of dollars have been sent to France and Belgium for the rebuilding of devastated churches, for the Home and Foreign Mission work and other institutions, including a French Protestant Headquarters Building in Paris.

The object of the Commission was stated as follows: " To conserve and develop the Evangelical Churches and Missions in France and Belgium; to further the inter-

change of thought and life between the religious forces of these three nations; to render moral and financial support to the Evangelical institutions and to the people of France and Belgium."

As the result of these relationships through the interchange of subsequent messengers, not only has the French Protestant Federation been greatly strengthened, but the sentiments of friendship between the two nations have been deepened, a fact which the French Government has recognised on several notable occasions, on one of which one of its representatives, General Robert Nivelle, was sent to America by the government to represent the nation as well as the French Protestant Federation on the occasion of the Pilgrim Tercentenary in 1920.

It was entirely natural that these special relations of fellowship should commence with France and her sister, Belgium, during the war, but as soon as the armistice came, the way was opened up for extending them to continental Europe, largely for the same reasons.

Federations of Churches existed in Great Britain, France and Switzerland. One was being organised in Germany and its first official action was the reception of a message from the Federal Council of the Churches of Christ in America.

Therefore the Federal Council appointed a Commission on Relations with Religious Bodies in Europe. This body and its purpose are to be distinguished from such splendid voluntary or semi-voluntary bodies as the World Alliance for International Friendship through the Churches, in several respects. It is not limited to the Peace movement, but undertakes conference and co-operation in all spheres of the work of the churches, and especially that of federated church bodies. It is first of all for the relief of the European churches. It is a relationship between official ecclesiastical bodies, especially between the federations, now multiplying in Europe.

During the past four years there has been a constant interchange of messengers and messages between the church bodies of the two continents, both denominational and interdenominational, presented at large church gatherings as well as in personal conference.

The report, signed by fifty of these American visitors in 1922, was as follows:

"The Friendly Visitors to Europe, appointed by the Federal Council of the Churches of Christ in America, submit the following comprehensive statement of their judgment to the Federal Council:

"1. It is clearly evident that the Protestant Church bodies and institutions of Continental Europe are showing courage, patience, fortitude and faith in their efforts to meet the prevailing distressing conditions economically, morally and spiritually.

"2. They have not only these conditions to meet, but also the strongly aggressive attitude of religious autocracy supported in some cases by political influence.

"3. They look to the Christian Churches of America, constituting the Federal Council, for moral sympathy and support, and for material help for their sadly depleted resources, with an eagerness which, while delicately and appropriately expressed, is frank and open, together with an evident sense of disappointment which is not expressed, but clearly felt.

"4. It needs only an ordinary contact with Continental Europe to make clear the fact that her political problems are fundamentally economic, that the European nations can never meet the problems caused by the War, in which the United States was a participant, without the sympathetic counsel, advice, and economic help of the United States, arranged in mutual conference.

"5. We believe that the delay of our nation in entering into this great need of the world is responsible, in some measure, for the deepening confusion of the present moment.

"6. We believe that these nations will readily assent to any reasonable and just proposal from the United States

which has, even yet, though in danger of being lost by indecision, an opportunity for moral leadership such as no nation ever had before in history.

"7. The peoples of Europe, for the most part, are contending heroically against their adverse conditions. Where this is not the case it is largely due to discouragement after eight years of accumulating disaster, and they would respond to the encouragement and stimulus which alone can come from America.

"On the whole, our visitations with our European brothers and sisters deepen our faith in humanity, and we recommend that the Federal Council, through its appropriate commissions, do its utmost to develop in our people and in their political leaders, the sense of the moral responsibility which today, in the Providence of God, has fallen to us as a people."

Of course the most valuable service rendered by the Commission was its help in establishing the Central Bureau for Relief of the Evangelical Churches of Europe, its provision for its expense and such service as it has rendered in securing funds from and through the American Boards and from individual Christians.

These interests have so multiplied and the work of the Central Bureau become so important that the Executive Committee of the Federal Council has approved the action of the Commission in appointing Dr. Adolf Keller as its representative in Europe, not for the purpose of caring for any interests of the Federal Council, but to administer the Central Bureau, and to render any service that the churches and federations of Churches in Europe may desire of him, especially in their cooperative work.

While not distinctively a "Peace" organisation, or one for the specific purpose of international friendship, there is little doubt but what such service as this Commission renders is of value in these great causes and certainly supplements the work of those bodies of Christians distinctively for these ends.

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c. COMMITTEE ON RELATIONS WITH THE EASTERN CHURCHES.

No greater opportunity is before the Churches of Christ in America than that of developing relations with the great Eastern Orthodox or Greek Churches. Here again it is the call of suffering and the need for brotherhood and sympathy that open the way.

During the past five years the Federal Council of the Churches of Christ in America has been called upon in the interest of these brethren; in supporting the Near East Relief, and in protest against oppression and even massacre. In 1922 the Federal Council, through its representative in Russia, Rev. John S. Zelie, administered aid to the clergy of the Russian Church.

A representative of the Federal Council was present at the Lausanne Conference, where he conferred with representatives of these churches, afterward visiting several of them in their own countries. The Federal Council was called upon to assist in arranging the visitation of Bishop Nicolai in America. In 1923 a General Secretary of the Federal Council conferred with several of the leaders of the Eastern churches. Many cables have been sent from the American churches such as that to the Lausanne Conference, which had marked effect. On suitable occasions the President of the Federal Council, who also visited Eastern church leaders in 1922, has sent appropriate messages and the General Secretary of the Federal Council has been in constant correspondence with many of them on matters of mutual interest and sympathy.

There is no doubt that the Eastern churches and their Patriarchs are desirous of fellowship with the churches of America.

At the annual meeting of the Federal Council in 1923, representatives of three of these great churches were received, one being the Archbishop of the Patriarchate of Jerusalem. On several occasions such visiting brethren have been received by the Administrative Committee of the Council.

As the result, the Executive Committee has created a Committee on Relations with the Eastern Churches by the following action:

"VOTED: That the Administrative Committee provide for the appointment of a permanent committee for the purpose of developing such relationships with the Eastern Orthodox Churches as may be mutually helpful."

The Secretary of the Committee is one who has acquired both information and deep sympathy by his long residence and frequent visits to these churches.

Here, again, while this is to be distinguished from the procedures of Peace organisations, the deepening of such relations between this great body of Christians and the churches of America and of Europe, may have unforeseen results as an international Christian movement.

Other commissions and departments of the Federal Council, notably the Commission on the Church and Social Service, are developing world relationships. Cable messages between the Federal Council and religious bodies in various parts of the world are sometimes daily occurrences and correspondence and conference are constant affairs.

2. CHRISTIAN ORGANISATIONS.

a. Young Men's Christian Association.

The Young Men's Christian Association is among the greatest of world organisations. It would require more than an entire volume to record the service of the Associ-

ation in all countries to international friendship. Its note is always that of service.

This volume presents only the work of the American Association, as an illustration of the spirit and service of the entire organisation throughout the world.

The Foreign Work of the International Committee of the North American Young Men's Christian Associations is carrying on a program which makes indirectly for goodwill among the nations as one of its by-products. This movement is international in the sense that the organisations in the different countries are autonomous and interact upon each other. It is not international in the sense that the American and Canadian Young Men's Christian Associations project an arbitrary program of Association work into other parts of the world.

The Associations in the home countries of the United States and Canada receive increasing inspiration, suggestion and power from other movements, as well as give aid to them.

A cardinal point of power is that the transformation of countries and interaction of goodwill lies in the hands of a small group of educated men and women. The efforts of the Association Movement, therefore, in the direction of goodwill are measured largely by its success in aiding in the development of Christian ideals and international friendliness of spirit among the leadership of these countries. It can not be over-emphasised that the Association Movement is not directly aiming at international goodwill but is seeking to inspire with Christian ideals the men who can make that goodwill.

The following specific accomplishments in the eighteen countries to which The Foreign Division of the International Committee of the Young Men's Christian Associations of North America is related, namely, Japan, Korea, China, Hongkong, Philippine Islands, India, Ceylon, Egypt, Portugal, Mexico, Cuba, Porto Rico, Brazil, Argentina, Uruguay, Chile, Peru and South Africa, indi-

cate that in each country the leadership of the Association Movement is in the hands of a native of the country who is known as a Christian leader and who is influential, not only in Church circles, but also in the broader public life of the country.

1. An illustration of this is the fact that the General Secretary of the Association Movement in China has been holding important positions in the public life of China and one of the secretaries of the India Movement has recently been appointed by the Viceroy to the Imperial Legislative Assembly.

2. The Association has been promoting international athletic events in South America, in the Far East and in other parts of the world which bring together large numbers of young men in friendly competition with young men of other lands. The results of this, particularly in the Far East where athletes from Japan, China and the Philippine Islands have thus met together, has been of incalculable value in promoting international friendliness.

3. The Association, as an international movement, has specialised in sending representatives of different movements to international gatherings such as these held under its own auspices and other organisations of similar character which integrate with it.

4. Because of the international character of the Association Movement, it has an unusual opportunity to come into contact with American and Canadian business men who are traveling in the Far East and on the other hand to aid travelers from the Far East and South America who are coming to the United States and Canada.

5. The work being done by the Committee on Friendly Relations Among Foreign Students, which is directly connected with the International Committee of Young Men's Christian Associations and is financed by it, is making a large contribution to goodwill through service to foreign

students in the United States, through conference between them and Americans, and through traveling secretaries who are developing indigenous movements of Chinese, Japanese and other nationalities among the students in the United States.

6. The most important contribution of the Association Movement to international goodwill is the provision of Americans and Canadians of ability, leadership and Christian character in these eighteen countries. These men and their families constitute centers of goodwill. Because of their small number and the international character of the movement they have unusual opportunities for getting into contact with the movements of men through these countries. They are conspicuous by their very limited number.

In the hour when the warring governments of Europe unloosed the slanderous tongues of partisan propaganda there was conceived a larger mission for the Young Men's Christian Association in Europe. It had long served the spiritual and social life of a limited membership. Stimulated by the insistent needs of millions of men bearing arms and in the prison camps and supported by the men and money made available from America, the Association sought to extend its benefits impartially to all young men. It sought by serving all to keep alive man's love for man and to recall men to their faith in one another and in God.

Prisoners of War. To men who were deprived of their church sacraments the Association continued to bring the ministrations of their mother church. Protestants, Roman and Greek Catholics, and Jews joined with the Y. M. C. A. in their ministry to their people. The human and material resources of camps and their environs were studied and everywhere idle men were set to work to help themselves and others. To the cobbler, the tailor, and the teacher were given the tools of his trade. Orchestras were assembled and supplied with musical instruments created by the cabinet makers among the prisoners. In-

terest succeeded lethargy, constructive forces of education arrested the process of moral and physical decay.

Sixty odd secretaries served directly or indirectly these millions of "caged" men. In Russia 64 prison camps were reached by the secretaries, and through visitations 102 camp enclosures in France were served. There were thirteen secretaries serving the prisoners in the camps of the Central Powers, which numbered 150 with an addition of several thousand working detachments. Access was allowed to all military prisoners in the British Isles and practically all were effectively served.

The secretaries going to and from the camps and the office of the general staff removed many a hardship by a tactful suggestion. Going from country to country they emphasised the best in each country's care of its hostages and helped to counteract the tendency for each government to accuse the enemy of mistreatment of prisoners in order to stimulate the morale of its armies by fanning the flames of hatred.

After the entry of the United States into the war, neutral secretaries had to be substituted for the Americans in the prison camps in Germany, Austria and Bulgaria, with the one exception of the American secretary-in-charge who was allowed to remain in Germany and direct the work in these countries. The cost of operations was still met by American contributions. It was a crowning privilege to help the American prisoners in Germany. From April, 1917, to October, 1919, more than $1,100,000 was expended for the work for the prisoners, who were estimated to number in all over 6,000,000.

At the close of the war these prisoners returned to their homes carrying a new appreciation of the world-wide reach of Christian brotherhood, and of the meaning of the words: "I was in prison and ye visited me." International friendships had been created; the spirit of America, of Christian America, had been interpreted to men of many races.

France. In June, 1917, that critical time, General

Pershing declared the best help the United States could bring France was to "extend the Y. M. C. A. to the French Army." Fortunately, Association leaders found a natural channel for their co-operation in the Foyers du Soldat, a French organisation founded in the early days of the War by a veteran secretary of the French Y. M. C. A. In 1917, when the War Work Council of the American Association proposed co-operation on a large scale, the French leaders gratefully accepted the offer, and in the ensuing months a thousand new centers were established under the name of "Les Foyers du Soldat, Union Franco-Americaine Y. M. C. A."

Although by Army regulation a definite religious program was forbidden, yet the atmosphere of the Foyers was distinctly Christian. "Foyer" means "hearth," "fireside," "home." Before the creation of these Foyer centers the French "poilu" had known little of such home comfort and cheer, either at the front or in the bleak barracks of the rear. His appreciation was deep.

This widespread extension of the Foyer du Soldat called for enormous American subsidies. Up to September, 1919, a total of $7,600,000 had been forwarded to the French leaders. Co-operation in leadership came also. Out of a Foyer personnel of 1,682, 690 were American men and women, who carried to their French colleagues the best methods of welfare service learned in the Association movement in America.

With demobilisation came increasing demands that the Foyers be established as a permanent organisation. There was great need for such Christian social service in the devastated regions of northern France, as well as in the permanent army camps and naval centers. Far-seeing men saw what a wide field of usefulness lay also in the great cities. So the "Society of the Foyers" was incorporated as a national movement in the summer of 1919. The American Y. M. C. A. agreed to continue its subsidies for a period of three years more, on a diminishing scale. A small staff of experienced Association Secre-

taries was assigned for this same period to bring to the French personnel the experience gained in the American Y. M. C. A. and in other social agencies. Both money and men were put at the disposal and under the direction of the French leaders.

And no soldier in the hardest days of the war could express his appreciation in more ardent terms than the tens of thousands of the worn and disheartened people as they came back to their ruined towns and cities in Northern France to find the Foyer, often their only social center.

Thus did America help in establishing the most important and useful inter-confessional, Christian social service movement of today in France. It was born in the atmosphere and spirit of international friendship. Over all France are millions of men who bind France and America together in their minds because of the great example of international comradeship in service.

The Foyer is inter-confessional in its membership. In order to avoid ecclesiastical difficulties and to render a helpful service as widely as possible, it undertakes no religious program as such.

With the same ideas of service, but working more especially from a Protestant point of view is the Union Chretienne de Jeunes Gens, the French Y. M. C. A. Its work had been sadly broken by the war, many of its members and secretaries having been killed, or otherwise lost to the movement. The splendid efforts of its leaders to re-establish the movement more firmly brought admiring appreciation from American Association officers. In the summer of 1922, the American Association movement offered the French Y. M. C. A. leaders a subsidy of francs 1,500,000, in order to help develop the work of the National Committee, to provide a model building at LeHavre, to strengthen the work at Bordeaux, and to aid the Associations in the devastated regions. The French leaders gladly accepted this co-operation, and requested also a loan of four experienced American secretaries and physical directors, to co-operate with the French staff.

The new life and vigour of the Union Chretienne de Jeunes Gens are evidenced by the report at their 18th Triennial Conference at Strasburg, late in 1923, that the Movement contained 207 Associations with 8,500 members, 74 buildings or rooms and 24 general secretaries. French financial resources were being developed on an increasing scale, both nationally and for local Associations. The American offer for a model building at LeHavre had stimulated a local financial campaign which brought in more than francs 300,000, the largest single campaign ever conducted by the French movement.

In both the Foyer and Union Chretienne de Jeunes Gens there is a keen appreciation of this Franco-American comradeship. And those Americans who have had the privilege of working by the side of their French brethren have a new understanding of international friendship.

East Indian and Chinese Troops. When Great Britain called her Indian troops to the unknown horrors of the war in France, to the hardships of an unaccustomed winter climate, and the spiritual shock of European civilisation with its raw evil magnified by the passion of war, twelve secretaries, seven European, who knew India, and five Indian, sailed with the first flotilla of forty-seven troopships.

In Flanders, in Marseilles, and wherever the Indian troops were stationed in France the Y. M. C. A. went with them. Before the Indians were transferred to the Eastern front there were thirty secretaries serving these troops. Later the Association went with them to Egypt, Palestine, East Africa and Mesopotamia.

By 1918, the British had brought 94,000 Chinese labourers to France, and the French had 20,000. For the help and protection of this group the Association gathered 147 secretaries, including both British subjects and American citizens who spoke Chinese, but a majority were of Chinese birth. These secretaries helped these Asiatics to adjust themselves to their wholly unaccustomed en-

vironment. At the same time they sought to keep alive the best of the old Chinese traditions.

There is evidence that without this humanising influence the result of intermingling the peoples of the East and the West under wartime conditions, would have left bitterness and suspicions in the hearts of both races. The missionaries and others who knew not only the Chinese language but the customs as well were able to act as interpreters in the larger sense of the word. Many an injustice was avoided. Incipient riots were quieted and wholesome occupation for the leisure hours of these Chinese protected them against exploitation by unscrupulous Europeans.

Portuguese Troops. The Portuguese Army in France enjoyed a service at the hands of its own nationals and their American associates which was the gift of the American people. No group of men in France were less accustomed to free disinterested service or more appreciative.

Service to Russians. The North American Young Men's Christian Associations' service in Russia and among Russians outside their own borders contributing to goodwill and understanding between the two people has developed distinct phases.

The first dates from 1900 when, under the patronage of Mr. James Stokes, the Mayak (Lighthouse) was founded in Petrograd under the leadership of Mr. Franklin Gaylord and a small group of able American colleagues. The initial governmental suspicion of an organisation with international ties made way for confidence and respect until the extension of the society to Moscow and other cities of Russia was authorised and its Y. M. C. A. paternity and activities recognised without unfriendliness. Entire accord with the Russian Orthodox Church was established at the outset and has been maintained.

The Great War and the immediately succeeding years evolved the second phase. Three million five hundred thousand Russian prisoners of war in the camps of Ger-

many and Austria-Hungary got a new conception of Christian service from the ministry of the Association.

Following the first revolution the American Y. M. C. A. undertook service to the Russian forces on the great eastern front. In Moscow and in other important cities "huts" were established with an overwhelming patronage. Restaurant cars and other itinerant service reached men outside the cities. When, following the second revolution, the Bolsheviki confiscated Association equipment and excluded the Association from further service in Soviet Russia the Association turned to the service of refugee Russians, to the Russian Armies in France, in Siberia and to the Canadian, British, French, Italian, Bohemian, Slovak, Serbian, Roumanian, Polish and Japanese.

In a third category falls a combination of undertakings to perform the office of international friendship unsurpassed in any area affected by the war for either romance, variety, difficulty, or fidelity. The period was relatively brief in duration but fast moving from the summer of 1917 through 1920. The kaleidoscopic movements with which the service was associated included those of the dissolving Russian Armies of Kerensky; of the first year of the Soviet regime; of the Czecho-Slovak anabasis across European Russia and Siberia; and the allied occupation of North Russia and Siberia. The foreign units of men whose hard lot was ameliorated were American, Canadian, British, French, Italian, Bohemian, Slovak, Serbian, Roumanian, Polish, and Japanese. The volume of these unselfish activities which constitute the third era of work in Russia was enormous. The International Hut in Vladivostok alone received over 1,000,000 visitors in a year, of a dozen nations, all bearing arms and without an unfriendly collision.

Italian Army. Early in 1918, at the invitation of an Italian Mission in France, the American Y. M. C. A. initiated a service to the Italian Army similar to that of the Foyer du Soldat in the French Army. In February,

1918, an agreement was made between the Italian Army and the representatives of the American Y. M. C. A., the terms of which excluded from the program of service religious teaching. No sales canteen was undertaken, but quantities of sweets, tobacco and athletic material were supplied free. At one time there were 270 American secretaries in Italy. Prominent features of the program were outdoor games, mass athletics, lectures on hygiene, cinema entertainments, concerts, educational courses and the free distribution of writing materials.

Especially during the difficult political conditions prevailing at the time of the peace negotiations the continual presence of Americans engaged in an unostentatious service to the Italian soldiers helped to reassure the mass of people as to the friendship and goodwill of Americans.

Since the close of the war work there have been in operation two civilian Associations, one in Rome and the other in Turin.

Greece. Work for the Greek Army was initiated in the Spring of 1918, and received the most enthusiastic support from the Honourable E. Venizelos and the army leaders. By May, 1919, there were ten huts in the Athens and Saloniki regions, and at Larissa and Corfu, directed by three American secretaries with Greek assistants. This number was soon increased until twelve American secretaries were working with nineteen Greek assistants and 144 soldier detail. The attendance at the huts grew until, in 1920, the thirty-four huts had a daily attendance of between four and five thousand men.

From the first a co-operative relation was established with the Greek Church. Leaders were advised concerning all plans and the clergy, welcoming their new ally in the cause of Christian manhood, participated actively in the religious work of the Association. It was particularly fortunate that the Association was in a position to bring to this large section of the great Eastern Church the co-operation of American Christians without the suspicion of a proselyting purpose.

At the termination of the war work activities, steps were taken to launch a program of activities directed toward reconstruction work and the founding of civilian organisations in the three centers of Athens, Saloniki and Smyrna.

Czecho-Slovakia. As the Czech legions assembled from Siberia, from Italy and from France to support the newly formed Republic of Czecho-Slovakia, Association secretaries who had accompanied these men on their wanderings over the world were invited to establish work for soldiers in the newly created Republic. The American secretaries assisted the Department of National Defense to organise welfare work for the army and as the men were demobilised and returned to their homes there came requests to extend an Association work to civilian groups.

As the Association has come to be better known Czechs, Germans and Magyars, men of all faiths and church affiliations, have worked and planned together, not only in harmony but in a spirit of real brotherhood. Even in the cities where the inter-racial strife has been most bitter and in those sections of the country with large minorities unreconciled to the new regime, all join with the Czech in the community-wide program of the Association for young people.

Of the succession states in Central Europe the Republic of Czecho-Slovakia has been the first to build a strong National Committee and establish the Young Men's Christian Association as an autonomous movement characterised by energy and large vision.

Poland. The first service of the American Y. M. C. A. to the Polish soldier was rendered to the army made up of Polish-Americans and Poles living in America, who mobilised before the United States entered the war. They went over to France in 1917, and being put under the command of General Haller, became known as Haller's Army. From the opening of the first hut for these soldiers, in February, 1918, the Y. M. C. A. secretaries remained with this army, carrying on athletic and recre-

ational work, and at the urgent request of the troops and the commanders, went with it into Poland in April, 1919.

During that disastrous summer when the invading Russian Army swept up to within a few miles of Warsaw, the Association was especially endeared to the Polish soldiers by the devoted service of American secretaries who remained with the retreating Polish troops, issuing free supplies when government rations gave out, everywhere encouraging the army to expect and achieve the miracle which saved Poland from the invader.

The greatest step in the transition from military to civilian work has been made in Warsaw. After Eagle Hut, which had been used chiefly for soldiers, was given up, a large building in the center of the city was secured and devoted exclusively to civilian work.

The American Y. M. C. A. will continue to lend its support in the work of building permanent Associations in the three cities of Warsaw, Krakow and Lodz, and in the training of a staff of able Polish leaders for the Polish Y. M. C. A., which is now an independent Polish institution to which the American Y. M. C. A. has turned over all its equipment with the management and control of the work in Poland.

Turkey. Association work was opened in Constantinople in 1913. During the war the building was used principally as a base for service to allied prisoners of war in Turkey. In the spring of 1919 after recovering possession of the Constantinople Association building, there was established a headquarters and club for American sailors. Later, work was resumed for the population of Constantinople.

Despite the deep racial and national feeling of distrust and hatred, Christians and Moslems whose educational, social and religious backgrounds are so radically different have become members of the same club, and learned to work together in the Association. Club rooms, educational classes and lectures, athletic and recreational work, where men put aside political and religious animosities,

seem to meet a great need for the readjustment of economic, social and international conditions.

An analysis of the nationalities represented in a total of 284 members in the Stamboul branch, gives: 76 Armenians, 68 Greeks, 50 Turks, 34 Americans, 17 Persians, 5 Jews, 4 Arabs, 3 Italians and two each Syrians, Russians, French, and one each Portuguese, Swiss, German, Dutch, and Japanese. Eighty-two of the total number are Moslems. Under prevailing conditions it is a triumph of goodwill to keep these groups together in any fellowship.

Roumania. From the days when the Association entered Roumania in the service to prisoners of war, Queen Marie has given active co-operation. In 1917 Her Majesty appointed a committee under the chairmanship of the Minister of War. As the Association withdrew from purely military service the army itself established a welfare department to take over the Association program. The post war program has been restricted to service to boys and students. In the whole European field no more extensive boys' work program has been developed than exists in Bucharest. The leaders of the Student Christian Movement have evinced their Christian spirit by a friendly approach to the Magyar students of the annexed territory in Transylvania. Community houses, libraries and playgrounds have been opened in many towns in Roumania, patterned after the Association program, as a result of its demonstration of the value of these institutions to the people.

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b. Young Women's Christian Association.

Thirty years ago the first American secretary went to India. Five years later the Young Women's Christian Associations of the United States made their first organised venture into internationalism by sending two representatives to Europe to work with representatives from other countries in forming a World's Young Women's Christian Association. This affiliation of national committees into a world movement was fraught with international significance, and the history of a quarter century of work since that humble beginning bears testimony to the fact that when women of different nationalities work together in a common cause, they come into a sense of fellowship which transcends barriers of race, creed and custom.

When, in 1906, the American Committee of the Young Women's Christian Association and the International Board of Women's and Young Women's Christian Associations dissolved and there was formed the National Board of the Young Women's Christian Associations, a Foreign Department was created to care for and develop work in foreign countries. Though the American Committee and the International Board had taken no responsibility for foreign work, various local Associations had been supporting secretaries in other countries by contributions given during the Word's Week of Prayer. At the

time the National Young Women's Christian Association was organised there were eight American secretaries in India, three in China and one in South America. Under the administration of the Foreign Department of the National Board the work abroad has grown until, in February, 1924, there were one hundred and forty-seven American secretaries working in thirteen countries in fifty-three Association centers and foyers, besides one hundred and eighteen student Associations, seven national headquarters offices, eleven hostels, three hostess houses, two migration bureaus, a normal school of physical education in China, and a national training school in India. The thirteen countries where the Young Women's Christian Association of the United States is now carrying on work are France (American cemetery), Roumania, Russia and the Baltic States, the Near East, China, Japan, India, Straits Settlements, Argentina, Brazil, Chile, Uruguay and Mexico.

The principles upon which the international work of the Young Women's Christian Association in other countries is based are that it is a co-operative venture with the women in any given country, and that the aim is to enable the Associations to become self-directing and self-supporting as soon as possible. The national and local committees are made up wholly or almost wholly of native women. The fact that these women take responsibility from the beginning serves to develop those qualities of leadership which, lying dormant in women of all races, are waiting to be touched to life. Funds sent from the Associations in the United States are under the jurisdiction of the national committee, as are also the American secretaries who are in a sense loaned to these committees.

The work of the Young Women's Christian Association in foreign countries, as in the United States, expresses itself both locally and nationally. Local Associations offer to women opportunities for more abundant life, physically, mentally, socially and spiritually,

through educational work along these lines and through opportunities for thinking and serving together. Nationally the Association expresses itself in different ways according to differing situations and the need of the women of a country at any given time. The establishment of a normal school for physical education in China is an example of this sort of national program. The Young Women's Christian Association is also able through its national work to aid in the creation of public opinion upon social questions. The work done by the National Industrial Department of China was influential in the adoption by the National Christian Conference of China of the following labour standards: prohibition of child labour under twelve years of age, assurance of one day's rest in seven and provision for the health and safety of workers. The Associations in foreign countries also operate nationally through the establishment of hostels in places where they are most needed and through help given to women and girls at ports of embarkation and debarkation. In all these activities the Association supplements the work which the Mission Boards are doing in these countries and depends largely for its leadership upon the women of the Christian Church. The missionaries, because of the interdenominational character of Association work and its specialised technique for work with women, often request the help of the Association in attracting and holding women who might otherwise be lost to the Christian woman movement. With the emergence of women into a new freedom, the Association has a great opportunity to interpret the responsibilities as well as the privileges of this new-found independence and to open to her wider channels for her spirit of self-sacrifice and devotion.

During the war years the Young Women's Christian Associations of the United States entered a new phase of work in sending, for the first time, its secretaries to Europe. This co-operation with European women assumed large proportions, for between the years of

1917 and 1922, three hundred and sixty-one American secretaries went to Europe and approximately three million dollars were expended. Since the policy of the Young Women's Christian Association is always to withdraw as soon as the women of the country can assume responsibility for its work, the last secretaries were recalled from Western Europe during the first months of 1923, leaving a limited number of secretaries to continue for a time their work in the Near East, Roumania, Russia and the Baltic States. In some cases Associations were left where none had been before, and in others the already existing work had been strengthened and a larger program assured. The significant feature of the war activities of the Young Women's Christian Association in European countries has been that the work continues under the guidance and direction of the women of Europe. As an experiment in international friendship the results have already justified the costs, while the future holds bright possibilities of further developments along this line.

Another international phase of Association work became apparent when women from foreign countries began to come in large numbers to the United States. The local Associations recognised the need of knowing the languages of the newcomers and developing a special type of service which should help them to adapt themselves happily to life in a strange country. International Institutes were thus created, as branches of local Associations, fifty cities in the United States now having such work. American women, with wide experience in social work, are placed at the head of these Institutes, while their staffs are truly international in character, representing the races predominant in the community. Opportunities are thus given to interpret American life to the immigrant girl and woman while conserving for her the worthful elements in her own cultural inheritance. Understanding and appreciation of the various races for one another develop in this way.

In the personal case work done by Association secretaries at ports of entry into the United States is found an opportunity for far reaching international service. The Young Women's Christian Association, with the wisdom born of its experience and its use of workers speaking foreign tongues, can render a type of personal service to those in difficulty which the government recognises as most valuable. In such contacts foundations are laid for better relationships between nations and races.

The affiliation of the student Young Women's Christian Associations with the World's Student Christian Federation brings a large section of the Association membership into fellowship with men and women students of other races and nations. Through the actual mingling of students in the international gatherings of this movement and the interchange of thought made possible, is born a spirit of understanding which is increasingly becoming a factor in world relationships. A practical expression of this fellowship is the contribution of student Associations to the European Student Relief Fund. The importance of the work done with foreign students, under the Friendly Relations Committee, cannot be overlooked in any estimation of the international work of the Association. The interpretation of one race to another, the cosmopolitan gatherings which serve to diminish prejudice and misunderstanding and stimulate appreciation of other cultures, as well as service given by the committee in material ways, all help to bring the students of many nations into new and happier relationships. When it is realised that hundreds of these students touched by the Friendly Relations work are going back to their respective countries as persons of influence in social, political and economic realms, one sees far-reaching international implications in this constructive work.

Therefore it can be seen that the international and inter-racial work in which the Young Women's Christian Association of the United States has engaged through its

secretaries in four continents, through international migration service, in centers for foreign-born women, through inter-racial committees, through friendly relations with foreign students, through representation in international conferences, through affiliations with the World's Committee of the Young Women's Christian Association and the World's Student Christian Federation is based on the conviction that international co-operation is possible.

In view of these facts and because it recognises that international co-operation to secure peace is the urgent concern of this generation and that it can only be secured through education and world organisation for peace, the Young Women's Christian Association, during these post-war years, has devoted much time and attention to turning these convictions into effective action in the United States, while continuing its emphasis upon co-operation with women of other countries.

This belief in international co-operation, inherent in the structure and purpose of the Young Women's Christian Association, has found expression in an amendment to the constitution of the World's Young Women's Christian Association as follows:

"It [the World's Young Women's Christian Association] also calls all National Associations to promote Christian principles of social and international conduct by encouraging the development of a right public conscience such as shall strengthen all those forces which are working for the promotion of peace and better understanding between classes, nations and races; believing that the world social order can only be made Christian through individuals devoted to the single purpose of doing God's will and that, through obedience to the law of Christ, there shall follow the extension of His Kingdom in which the principles of justice, love and the equal value of every human life shall apply to national and international as well as to personal relations."

This amendment grew out of a meeting in Champéry, Switzerland, in June, 1920, when the women of the vari-

ous national Associations—English, French, German, Austrian, Japanese, American and others—met for the first time after the war and, in many meetings made memorable by the spirit of women who were great enough to bridge the chasm created by four years of war, gave expression to their hope of a world reunited by love.

After ratification by the different national Associations —the Young Women's Christian Associations of the United States expressing its unanimous approval at the Hot Springs Convention of 1922—this amendment became a part of the constitution of the World's Young Women's Christian Association in June, 1922.

A second action taken by the Young Women's Christian Association at the Hot Springs Convention was a resolution on the outlawry of war. It reads:

"In the light of the expressed purpose to be an effective agency in the bringing in of the Kingdom of God, it is

"*Resolved,* That it is our conviction that the further use of war as an instrument for the settlement of disputes should be abolished, and that war between nations should be declared to be a public crime and should be outlawed."

The student body of the Young Women's Christian Association as a part of the World's Student Christian Federation meeting in Peking, April, 1922, accepted as a finding of the Committee on the International Object of the Federation the following:

"We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

"We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes.

"We desire that the different national movements of the Federation should face, fearlessly and frankly, in the light

of Jesus' teachings, the whole question of war and of those social and economic forces which tend to issue in war."

These actions form the charter upon which the Young Women's Christian Association has based its program of education for peace.

Believing that one of the most outstanding needs of its members was an understanding of the issues involved in the actions they had voted, as well as those issues current in international questions of the day, the Association has put much effort into achieving an intelligent and informed membership. To this end, material has been prepared in the form of discussion outlines, bibliographies, plays and pageants, with suggestions for their use in local Associations. Much valuable source material issued by other peace organisations has also been widely circulated.

In accord with many other organisations in the desire to find a minimum peace platform to which all its members could subscribe, the National Young Women's Christian Association—after much deliberation—sent out to its membership for study and discussion five points upon which the Association might want to take some definite position. These points were:

I. Permanent Court of International Justice.
II. The League of Nations.
III. Education for Peace.
IV. Economic Conference.
V. Open Diplomacy.

During the months preceding the New York Convention of May, 1924, the membership in the local Association units was urged to make an exhaustive study of these points so that they might come to Convention prepared to express themselves intelligently upon any international issues that might arise.

The summer conferences of the movement have long been an invaluable channel for international education. The interpretations of the foreign program of the Young

Women's Christian Association given there, the frequent attendance of foreign guests, the dramatic presentations of the world scope of Association work, the many series of addresses upon current international problems and the opportunities given for discussion of concrete world issues have been the means of stimulating an interest in the world outside and of helping to create a sense of international responsibility through political action.

In October, 1923, the National Board voted to endorse the entrance of the United States into the Permanent Court of International Justice. Automatically then, because of its being one of the constituent parts of the Women's Joint Congressional Committee, the National Young Women's Christian Association became a member of the sub-committee working at Washington for the passage of such a bill. Through the legislative service of the National Board work was also begun at once to promote interest in the World Court proposal and responsibility for its adoption. Every local Association unit in the country has been reached in this way.

Much of the peace education of the Young Women's Christian Association has been accomplished through co-operation with other organisations in common projects. Representation upon a number of bodies having as their aim the achievement of better understanding among races and nations is also one of the international aspects of the Young Women's Christian Association. The Commission on International Justice and Goodwill of the Federal Council, the World Alliance for International Friendship through the Churches, the Christian Way of Life, the National Council for the Prevention of War, are groups with which the National Young Women's Christian Association officially registers its convictions in the program and policies of these organisations and committees.

The international aspects of the Y. W. C. A. are as varied and numerous as the facets of a great jewel, for every gleam of international friendship lighting up any

one activity or piece of work is but a reflection of the principle, inherent in its structure and purpose, which lies at the center of the movement—that of spiritual kinship with all peoples and nations. Nor would the present steady emphasis upon international education in terms of citizenship responsibility be possible were it not for the fact that during the past twenty-five years the foundations for this structure of world friendship have been firmly and patiently built by the many women in many countries who laboured together at its construction. The interpretation of the best of one nation to the best of another that goes on constantly, day by day, in the centers of Young Women's Christian Association work cannot help but weave itself into the life of those nations. Again and again the Young Women's Christian Association has found itself in this rôle of interpreter, and in countries where warring and antagonistic races with common impulse seek the Association center, good results have been accomplished in making the Young Women's Christian Association a place of friendship—reconciling individual and racial differences. Particularly in the Baltic States and the Near East has this sort of interpretative work been done, while in the Orient the Association has always been an emissary of international goodwill and understanding. When Grace Coppock, for fifteen years an Association secretary in China, died two years ago, the *Far Eastern Weekly*, of Shanghai, said in its columns:

"The death of Miss Grace Coppock, general secretary of the National Young Women's Christian Association, brings into sharp relief her life and the service for which it stands. Her life in China is an international fact. The service she gave must be set down in any full account of the relations between the United States and China. It is such service that has brought the United States the friendship and respect of China. It is such service that has made American prestige what it is in China. True prestige is not the product of clever diplomacy merely, and it

is never the product of that diplomacy to which the name altitudinous has been applied. It must be the result of the investment in international goodwill of the lives of men and women. In the life of Miss Coppock we have a fine example of such an investment. Such lives confound the noisy jingoist and are the foundations upon which peace may yet be built."

It can be readily seen that, in strengthening the work in foreign countries, in weaving these enduring bonds of friendship and understanding, in the work done with foreign peoples in this country through the port work, where human needs of the most immediate and pressing sort are met in a way which colours the new American's conception of this country, and in the International Institutes, where the best of the Old World is translated in terms of the best of the new, in the Friendly Relations work done with foreign students who go back as leaders to their countries, able interpreters of the best of American tradition and culture, there is a sure way to build the foundations upon which an enduring structure of world friendship may rest. With such a heritage, it is the responsibility of the Young Women's Christian Association to express these convictions in a united effort for the achievement of a world at peace in which all people may be free to make their supreme contribution to the life of their time.

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IV

CHRISTIAN ORGANISATIONS FOR INTERNATIONAL PEACE

1. The Church Peace Union.

On February 10th, 1914, Mr. Andrew Carnegie, who had followed with interest the work of the Federal Council Commission on Peace and Arbitration and the similar movements in England and Germany, invited to a luncheon, at his home, twenty-nine men who were among the most eminent leaders of the churches and asked if they would serve as Trustees of an Endowment which he proposed to set aside for the use of the churches in promoting international goodwill. These men were members of practically all the important religious communities of the nation. At the close of the luncheon Mr. Carnegie addressed them as follows:

"Gentlemen of Many Religious Bodies, All Irrevocably Opposed to War and Devoted Advocates of Peace: We all feel, I believe, that the killing of man by man in battle is barbaric and negatives our claims to civilisation. This crime we wish to banish from the earth; some progress has already been made in this direction, but recently men have shed more of their fellows' blood than for years previous. We need to be aroused to our duties and banish war.

"Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping that you will feel it to be not only your duty but your pleasure to undertake the administration of two millions of dollars five per cent. bonds, the income to be used as in your judgment will most successfully appeal to

the people in the cause of peace through arbitration of international disputes; that as man in civilised lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court of The Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through international law. When that day arrives, either through such courts of law or through other channels, this trust shall have fulfilled its mission."

After the Trustees had expressed their gratitude for this remarkable gift, suitable resolutions were prepared expressing appreciation of Mr. Carnegie's high confidence in the churches as the chief instruments in banishing war from the earth, and of his confidence in them as stewards of this large sum. They then proceeded to organise themselves into the Church Peace Union. Bishop David H. Greer was elected President; Dr. William Pierson Merrill, Vice-President; Dr. Charles E. Jefferson, Chairman of the Executive Committee; Mr. George A. Plimpton, Treasurer. Dr. Frederick Lynch, who had been the Secretary of the Commission on Peace and Arbitration of the Federal Council, was elected Secretary of the Church Peace Union. Mr. Carnegie imposed no obligations whatever upon the Trustees and intimated to them that he would interfere in no way with their disposition of the interest of this great endowment, but he did say as his final word,—" What a wonderful thing it would be if we could bring all the churches of the world together this year."

The first income of the endowment was used in carrying out this ideal. On the first three days of August, 1914, ninety delegates from the churches of Europe and America assembled at Constance, Germany, for a conference as guests of the Church Peace Union. The Federal Council of the Churches of Christ in America voted its approval and elected representatives to the conference. No program had been arranged beforehand. The con-

ference was simply called to consider how the churches might best promote friendliness and goodwill among the nations, but as the conference proceeded more and more it was made manifest that it should not disband without having created some sort of an organisation which could continue the work begun at Constance and extend it in many directions. As a result, before the conference adjourned, the World Alliance for International Friendship Through the Churches had been created with the ninety delegates who were present as the first members. The work of the World Alliance is treated in a separate chapter, but it should be said here that the Church Peace Union has always considered it as its child, has watched over its growth and destinies and has contributed liberally to its growing expenses.

During the first two or three years of its existence the Church Peace Union confined itself largely to assisting other church organisations which were working for international goodwill by liberal appropriations toward their expenses. From the beginning it realised the splendid work the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America was doing, especially in fostering goodwill between the Far East and America, and contributed liberally to its support. It has always worked in closest co-operation with this commission and its officers have been intimately related to the Church Peace Union itself. Also during these first years of its existence it associated in the publication of books and pamphlets dealing with the question of international peace. It offered prizes of $1,000 to the clergymen of the United States for the best book dealing with this problem. The first one to take this prize was Dr. Washington Gladden, of Columbus, Ohio, and second was Dr. Gaius Glenn Atkins, of Detroit, Michigan. These books were widely circulated and were valuable contributions to the literature of internationalism. Prizes were also offered to the young people of the

Sunday Schools and hundreds of boys and girls were thus set to work studying the whole question of peace. During this period the endowment also published a series of Tracts for the Times, written by members of its own board.

When the move for the League of Nations was begun by the League to Enforce Peace, the Church Peace Union heartily co-operated. In 1920 the great campaign to interest the people of the United States in the study of the League of Nations idea was conducted throughout the whole country under the joint auspices of the Church Peace Union, the League to Enforce Peace and the Commission on International Justice and Goodwill of the Federal Council. A great campaign was undertaken on the ideals of the war and set up by these organisations and known as the National Committee on the Churches and Moral Aims of the War. Most of the funds for the campaign were furnished by the Church Peace Union and all of its Trustees took active part in it.

Sir George Adam Smith, of Aberdeen University, Scotland; Bishop Gore, of Oxford, and Dr. Arthur T. Guttery, President of the Free Church Council of England and Wales, were brought to this country to assist in the campaign. Hundreds of meetings were held in the leading cities and towns of America and the general idea of the League of Nations was brought to the attention of practically all of the American people.

The bringing of Sir George Adam Smith, Bishop Gore and Dr. Guttery to America proved so successful that later a Committee on the Interchange of Preachers and Speakers between the Churches of Great Britain and America was set up by the Church Peace Union, the Federal Council and the World Alliance, and the exchange of preachers between these countries has gone on successfully ever since.

The Church Peace Union ever since its founding has been interested in the question of limitation of armament.

It has held various conferences upon this subject and has communicated directly with hundreds of thousands of members of the churches. Previous to the conference on the Limitation of Armament held in Washington, it sent to all ministers of religion of all denominations in the United States and secured a petition signed by twenty thousand clergymen, urging that the President of the United States call such a Conference. After the Conference called by President Harding had finished its work a campaign in support of the treaties, agreements and declarations growing out of the conference was undertaken. Again all the clergymen of the nation were circularised and petitions were presented to the Senate of the United States favouring the ratification of the treaties. Another important work which the Church Peace Union has been carrying on ever since its founding, has been the publishing and circularising of hundreds of pieces of literature dealing largely with the application of the gospel to international relationships. It has also co-operated through the Commission on Christian Education of the Federal Council, with the various boards of publication of the leading denominations in securing the introduction of lessons into the Sunday School courses, dealing with the religious foundations of permanent peace. Through its educational department it has also furnished speakers for the churches. The ablest men have been sent by the Church Peace Union to speak on Christianity and International Goodwill from hundreds of pulpits before associations of clergymen and in conferences of the churches. Some of the most valuable work along these lines has been done in bringing together groups of clergymen all over the country for one or two day conferences on the general subject of international goodwill. Sometimes these conferences have been held in connection with the Divinity Schools and sometimes they have been organised by local church councils and federations, often they have been called by the Church Peace Union itself.

The Church Peace Union maintains an Information Bureau. Through this bureau thousands of letters are answered yearly, requesting material for sermons and advice in their preparation; literature for study groups, and the office has rendered a valuable service in replying to men who have asked for help in answering the problems and questions that are arising continually in their own minds.

Finally it should be said that during the last four years most of the work of The Church Peace Union has been done in association with organisations which are either directly its children or which it has had a part in calling into being. The World Alliance has become a far-reaching organisation with national councils now set up in practically every country of Europe, and one each in Japan and China. The support and direction of this work has largely fallen on the Church Peace Union. Practically half of its annual income goes to the work of the World Alliance and in disbursements to these national councils and the officers of the Church Peace Union lend their services in assisting in the direction of the work of the Alliance. Also the Church Peace Union has worked in closest co-operation with the American Committee on the Rights of Religious Minorities, furnishing its secretaries and underwriting practically all of its expenses. It has sent delegates to study the question of Religious Minorities in Austria, Hungary, Roumania, Poland and other states. It has also been intimately connected with the Committee on Interchange, referred to above, furnishing its secretary and also underwriting practically all its expenses. Although the Church Peace Union is an independent organisation, it desires and seeks to work through other existing organisations which have the same end in view. Consequently it maintains active co-operation with the Commission on International Justice and Goodwill of the Federal Council, with the World Peace Foundation in Boston, with the Committee on Co-opera-

tion in Latin America and with the various mission boards of the churches. It has also united with the World Alliance and the Federal Council in sending such men as Dr. Nehemiah Boynton and Mr. Fred B. Smith to visit the churches of the Orient.

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2. WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

The World Alliance for International Friendship Through the Churches was organised in Constance, Germany, in August of 1914, by a group of Christian leaders of the churches of Europe and America which had been called together by the Church Peace Union. It grew out of the feeling that if the Christians of all communions in all parts of the world could unite in promoting international goodwill through their various churches and organisations and through personal contact one with another, a great step forward would be taken in ridding the world of war and of substituting for war friendly and Christian methods in the settlement of international disputes. At its inception it expressed its purpose in the following words:

"To organise the religious forces of the world so that the weight of all churches and Christians can be brought to bear upon the relations of governments and peoples to the end that the spirit of peace and goodwill may prevail, and that there may be substituted arbitration for war in the settlement of international disputes; friendship in place of suspicion and hate; co-operation instead of ruinous competition; and a spirit of service and sacrifice rather than that of greed and gain in all transactions between the nations."

Ninety delegates were present from the various nations and they were unanimous in their agreement that "inas-

much as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among the races of the world, it is advisable for them to act in concert in their efforts to bring it about."

The American delegates brought back a strong message to the Federal Council of the Churches of Christ in America, which had co-operated heartily with the Church Peace Union in arranging the conference.

The great war broke upon the world immediately after the inception of the World Alliance, but its work did not altogether cease. Especially in England and America the endeavour was made even while the war was occupying the attention of everybody; strong national groups (councils as they came to be called) were built up, so that even before the end of the war the British had a group of about 6,000 individuals and the work in America had spread throughout the whole country. As its name signifies, it is a world organisation and it has national councils in practically every country of Europe and America. Immediately upon the close of the war, these Councils were assembled by the American and British groups to meet at The Hague, so that co-operative work of the churches of the world for world peace might be begun without any delay. This meeting at The Hague was one of intensest interest and significance. It was perhaps the first time that representative members of the churches of the Central Powers and of the Allied nations met together face to face with their brethren of the neutral nations. This meeting at The Hague was held in September, 1919. Since then either the whole International Committee, which comprises the officers of the various National Councils, or the Management Committee, made up mostly of the Secretaries, has met together every year. In August, 1920, the whole International Committee met at St. Beatenberg, in Switzerland. There twenty-four nations were represented where only fourteen nations had

been represented at The Hague. In 1921 the Management Committee met again at Geneva. The most important of these conferences of the World Alliance took place at Copenhagen, August 5-12, 1922. Approximately two hundred and fifty delegates were present from twenty-five nations. Germans, Americans, French, English and representatives of other nations discussed the problems of world peace and disarmament. Questions of the utmost delicacy were discussed with frankness and goodwill. A resolution favouring limitation of armament was adopted by a rising vote and other resolutions thanked President Harding for calling the conference held in Washington and declared that the time had come for another conference of wider scope to consider not only limitation of armament but the economic situation and other obstacles to world peace. Among the definite steps taken to minimise international ill-will was the appointment of a committee to deal with international text books for the purpose of preventing the inculcation of prejudice in the minds of the rising generations. The conference declared that a particular duty of the churches was the protection of racial and religious minorities, and adopted a resolution calling upon the League of Nations to secure to such minorities the right to present their grievances before an appropriate International Committee.

This work of establishing National Councils is still going on, and it is hoped that within a year or two there will be a Council in every country in the world where there is a Christian church. Just recently Councils have been set up in Spain, Portugal and China and steps are now being taken to establish a Council in Russia. The results of the meetings of these leaders of the Christian Church from all parts of the world cannot be overstated. It would be easy to point to very definite results. One only might now be indicated. Since the meetings of the representatives of the churches in the Balkan states, where the whole subject of Religious Minorities was thoroughly

debated, there have been held various local meetings of these same representatives which never could have been arranged had it not been for the first meeting of these representatives with one another in the presence of their friends from the Great Powers at such meetings as these in Geneva and Copenhagen. Whatever improvement there has been in the treatment of Religious Minorities in the Balkans is largely due to the bringing together of these leaders of the churches from these countries. The prestige and the scope of these National Councils has been steadily increasing every year since the war until today most of them are centers of goodwill, really felt throughout the length and breadth of their own countries. The work has differed somewhat, of course, with the particular needs of particular nations. Thus in Great Britain, where practically everybody has come to feel that the League of Nations is the one instrument through which the Christian ideal can be expressed so far as international relationships is concerned, the large and powerful Council with the Bishop of Oxford at its head and Sir Willoughby Dickinson as its Secretary has done everything in its power to influence and educate the churches in the idea of the League of Nations, and in lining them up in heartiest support. It even went so far as to send the Archbishop of York and the late John H. Jowett on a pilgrimage to both the Anglican and the Free Churches to enlist them in the League of Nations and in a crusade against war. Through one of its officers, the late Dr. John H. Jowett, it issued a memorable Challenge to the Churches of Great Britain, and of the world for that matter, to deal with this whole question of the attitude of Christians toward war.

In America the World Alliance has worked in close co-operation with the Commission on International Justice and Goodwill of the Federal Council and has confined itself until recently to the setting up of conferences of Christian leaders throughout the country and to inducing

the pastors of the churches to study the whole international problem thoroughly and keep it constantly before their people. During the last year, in co-operation with the Federal Council Commission, the World Alliance has spent much of its effort in securing the support of the churches to the establishment of the Permanent Court of International Justice as recommended by President Harding and Secretary Hughes. It has sent out speakers, two by two, into all parts of the nation. It has arranged many conferences, and at its great annual meeting in Philadelphia, in November, 1923, where over 500 delegates from all parts of the nation were present, it devoted all its session to the consideration of the World Court. The proceedings of this Congress have been bound into a volume, " Mobilising for Peace," and will be distributed far and wide throughout the nation. It has also secured large petitions and in co-operation with the Federal Council Commission has continually urged the pastors of the nation, not only to present the subject of the World Court in its bearing upon the Christian World order, but to secure letters and petitions from their congregations to the Senate of the United States.

For several years the American Council of the World Alliance published a monthly magazine called " World Friendship," but during the last few years the times have been so critical and the great events in the international world have so toppled over one another that it seemed wiser to issue a News Letter every two weeks, than to wait for the publication of a monthly magazine. Consequently every two weeks the Educational Secretary of the World Alliance sends an eight or ten page letter to several thousand of the leading ministers of the churches informing them on the most recent happenings bearing upon the securing of permanent peace and to some extent endeavouring to lead the thoughts of the preachers along lines best calculated to bring about this consummation.

There are now Councils of the World Alliance in the

following countries: Norway, Holland, Hungary, Japan, Italy, Finland, Germany, Belgium, Great Britain, Roumania, Sweden, Esthonia, Bulgaria, Denmark, Switzerland, France, Greece, Spain, Austria, Czecho-Slovakia, Portugal, Lettland, Serb-Croat-Slovene State, Turkey, China, United States of America.

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3. COMMITTEE ON INTERCHANGE OF PREACHERS AND SPEAKERS.

This Committee was an outgrowth of the successful visits of Sir George Adam Smith, Bishop Gore and Dr. Arthur Guttery to the United States to assist in the prosecution of the campaign on the Moral Aims of the War which was conducted by the Commission on International Justice and Goodwill of the Federal Council, the Church Peace Union and the World Alliance for International Friendship Through the Churches. The addresses of these visitors did so much to interpret the best England to the best America that it seemed to all concerned that a splendid service could be rendered in this direction by continuing to bring to the United States eminent representatives of the British churches and also to send to Britain leaders of the American churches who might interpret to the Christians of Great Britain the best America. As a result of this conclusion a joint committee appointed by the three organisations mentioned above was set up and has most successfully carried on this exchange of preachers and other speakers for the past four years. The following visitors have been brought to America by this Committee:

Rev. Robert Calder Gillie, Dr. Alexander Ramsay, Rev. T. Rhondda Williams, Canon E. A. Burroughs, Mr. Harold Spender, Dr. Frederick Norwood, Rev. Thomas

Nightingale, Rev. T. G. Brierley Kay, Principal Alfred Ernest Garvie, of Great Britain; Chaplain Daniel Couve, Chaplain Albert Leo, General Robert Georges Nivelle, M. André Monod, of France; and Archbishop Nathan Soderblom, of Sweden.

V

CHRISTIAN ORGANISATIONS FOR INTERNATIONAL SERVICE AND RELIEF

1. American Friends Service Committee.

The American Friends Service Committee was called into being by the entry of the United States into the world war. In 1914 the English Quakers began relief work back of the French lines in France and a number of American Friends joined with them and supported the work through the London office. When the United States entered the war it became very apparent that there would be need for an American organisation to deal with the problems that confronted American Friends and the committee was organised.

The Friends Service Committee represents all of the groups of Friends in America. The members of the committee are appointed by their respective bodies or have accepted service on behalf of their Yearly Meetings. As it is directly connected with the English Friends' Committee in London, it represents the united activities of members of the Religious Society of Friends throughout the world.

The work of the English Friends in beginning relief work in France in the fall of 1914 and the organisation of the American Friends Service Committee, was in thorough keeping with the entire history of the Society of Friends. It represented in an outward form their desire to be of service and to give their membership an opportunity to make a contribution toward the needs of the world.

The immediate purpose of the American Friends Service Committee in 1917 was two-fold: (a) To assist the English Friends in their relief work in the devastated regions of France, and (b) to give the members of the Society of Friends and those who were in sympathy with Friends an opportunity to be of world service. As in the past, Friends were unable to support the war or to have anything to do with it. They did not, however, hold themselves aloof from the world, but sought to share suffering with their fellowmen.

France. As France and her allies were bending all their efforts to bring the war to a successful conclusion, many of the old men, women and children made homeless by the great war were neglected, and the Friends found a great opportunity to be of real service. Portable houses were constructed and erected in ruined villages; orphaned and neglected children were gathered up and placed in children's homes; old people were fed and comforted; hospitals were established for civilian people. Approximately 600 workers were engaged as volunteers in this type of work in France, and upwards of a million dollars' worth of supplies were distributed.

Soon after the armistice, it became evident that the French people would soon be able to take care of themselves, so the work was formally brought to a close in France in 1920, with the exception of the Chalons Maternity Hospital at Chalons-sur-Marne. This hospital was opened in 1914 at Chalons by English Friends. A new building, fully equipped, was erected with the funds on hand at the time the Friends actually discontinued their active relief work in France. The land and buildings have been deeded to the Marne Government, and a French committee appointed by the Prefet of the Marne has charge of the hospital.

Germany and Austria. Soon after the armistice Friends heard that there was much suffering in Germany and Austria on account of the great war, and as a conse-

quence, Jane Addams, Dr. Alice Hamilton and Carolena M. Wood went into Germany. At about the same time Dr. Hilda Clark, of England, went into Austria. As a result of these investigations, the American Friends Service Committee sent workers into these countries to undertake extensive work, and appealed for funds to enlarge the work.

Germany. In the fall of 1919, Mr. Herbert Hoover requested the Friends to enlarge their work in Germany and increase their personnel and begin mass child-feeding on a large scale with money and supplies which he had available for that purpose. A group headed by Alfred G. Scattergood sailed for Germany in December, 1919, and actually began feeding during the first week of February, 1920. This work expanded until at one time 1,010,000 children were being fed one warm meal a day. In addition to this, a small amount of work was done for apprentices, nursing and expectant mothers and old people. Clothing, medical and hospital supplies and cod-liver oil were distributed through the feeding centers.

On July 31, 1922, the American Friends Service Committee arranged for a continuation of the work in Germany through an organisation of German charitable organisations, called the Deutsche Zentral-Ausschuss, and then withdrew. At the same time a national committee of German-Americans was formed to appeal to the American public for funds to continue the work. This Committee has continued to function in a most acceptable way, although they have not been able to secure sufficient funds to meet the real need.

Austria. The investigators of conditions in Austria found most pitiable conditions. As a result, as many as 80 workers with food and such medical and hospital supplies as could be secured, were soon established in Vienna. The children under six years of age and those who were not well enough to go to the American Relief Administration feeding kitchens, presented a very serious problem.

Plans were made, therefore, to distribute a "dry ration," consisting of supplementary food, sufficient for a period of two weeks, for such of these children, babies, nursing and expectant mothers as were certified to by physicians. As many as 60,000 babies and mothers were receiving food in Vienna in this way at one time. Student Feeding Work and Mittelstand Relief were started. The Student Feeding was eventually turned over to the Student Friendship Movement, but the work of the Mittelstand has continued until the present time.

Poland. Very soon after the work began in Germany and Austria, a group of Friends went into the devastated regions of Poland. The people were found to be living in most primitive conditions, especially those whose homes were on or near the old Russian-German battle front. Units of workers were placed in different parts of Poland and efforts were made to help the peasants to become re-established on the land.

Russia. A group of English Friends went into Russia in 1915 to work among the Russians who fled eastward before the invading German army. Their work centered in Buzuluk, in the Province of Samara. The overcrowded homes, the large number of refugee children and the lack of employment called for the best service that these workers could give. During the period when the Duma was in power, and later when Russia was torn by civil war, the Friends continued to administer relief. When Kolchak's army captured Buzuluk, the Friends were put in prison for a few hours, but were released and allowed to continue their work.

When it became impossible to get further relief supplies to the workers, they discontinued their work and came out of Russia through Siberia, stopping for a number of months to work with the American Red Cross at Omsk, Irkutsk, and Vladivostok. Nine months after they left, however, Arthur Watts, an English Friend, and Anna Haines, an American Friend, went back to Moscow

to reorganise the relief work. For a considerable length of time, the Friends' workers were the only foreign relief agents in Russia, and they were the first foreign organisation to sense the famine conditions and appeal for assistance. They were the first to get food into the famine area, and their work has continued without interruption.

Serbia. In 1919, upon the urgent requests of the Minister of the Serbian Government and other Serbian officials, the American Friends Service Committee sent a relief unit to Serbia. Headquarters were first established at Nish and later at Pech in the mountains of Montenegro. Agricultural reconstruction, house building, seed and clothing distribution and hospital work were carried on for a period of approximately two years. The work was discontinued when it was felt that the Serbian Government was able to take care of its own people.

Mexico. While doing work in Europe, the members of the American Friends Service Committee began to realise that there was need for work along educational lines at our very doors. The revolution in Mexico, the Vera Cruz incident and the general attitude of the press toward Mexico, made it appear that war with Mexico was a great possibility. Feeling that they ought not to wait until war broke out to cultivate friendship and goodwill between the United States and Mexico, the Service Committee arranged, in August, 1922, for a representative to make headquarters in Mexico City. No relief work has been undertaken, but the Friends' representative is making a study of the relationships between the two countries in order to be able to do something toward cultivating a better understanding between the people of these two nations.

Syria. While the American Friends Service Committee has made no public appeal for funds for relief work in the Near East, many Friends, on account of their knowledge of, and vital interest in, the work of some of their missionaries in Syria and Palestine, have contributed

sums of money for relief work in these places. Relief and medical work among war victims have been carried on to a small extent in and around the village of Ram Allah (10 miles from Jerusalem, Palestine); and considerable work has been done through the Friends' Missionary, Daniel Oliver, who has headquarters at Ras-el-Metn near Beyrout. Money used in this work has all originated with Friends and has been used for relief purposes.

Japan. Because of the great earthquake, $28,000 has been contributed for relief work under the Friends' Missionaries in Japan. This has come from the general public, members of the Church of the Brethren, Mennonites and Friends.

PRESENT WORK.

Russia. The effects of the famine in Russia will be felt for many years to come. Friends, therefore, are continuing their work in Buzuluk County, Province of Samara, Russia, along three distinct lines:

(*a*) Buying horses in Siberia and selling them to the peasants in the famine area at cost price, using the returns to purchase more horses.

(*b*) A medical program which includes the employment of Russian doctors and the establishing of anti-tuberculosis, anti-malarial, anti-venereal and baby clinics throughout the area.

(*c*) Feeding in restricted areas where crops failed in the summer of 1923, and the subsidising of children's homes in districts where the local people are too poor to properly support the orphaned children.

Poland. In Poland the work of hauling timber to destroyed villages will be continued during the winter of 1923-24.

Austria. A three-year anti-tuberculosis campaign throughout the whole of Austria was inaugurated in June, 1923. This plan calls for the employment of a

number of teachers and welfare workers who can go into the various provinces and open anti-tuberculosis welfare centers. A small amount of work will be done for the middle class people.

France. The Committee expects to maintain two American nurses' aides in the Maison Maternelle at Chalons-sur-Marne, and also to make some contributions toward the proper equipment of the hospital.

Mexico. By special articles and news stories to the American papers and to the press of Mexico City, it is hoped that something can be done to bring the peoples of these two countries closer together. Our representative proposes to interpret the best of the United States press to the Mexican press and vice versa. Likewise, ways will be sought to render such service to welfare organisations in Mexico City as will make them feel that the people of the United States are interested in their problems.

Germany. While the Friends Service Committee officially withdrew from Germany in the summer of 1923, they have maintained representatives there in order to further goodwill between the United States and Germany. The occupation of the Ruhr, the fall in the value of the mark and the great business depression throughout Germany have brought the German people to a worse state than they were in at the close of the war. Approximately one-third of the people of Germany are facing starvation. Those who are able to take care of themselves are the war profiteers and the people who live on the land. Urgent appeals, therefore, have come from Germany and from people interested in this great problem, for the Service Committee to undertake further relief work in Germany. This it has decided to do, and has accepted responsibility for the distribution of whatever funds are raised by an American Committee just formed under the leadership of General Henry T. Allen. This work will not call for extensive personnel, but very large sums of money.

Conclusion. In all of the work that has been or is being carried on by the American Friends Service Committee, the Friends have been actuated by religious motives. Friends have felt that as professing Christians they could not stand by in idleness when there was an opportunity to serve others in His name. The motive, therefore, is not to proselyte or establish Quakerism in any of the stricken countries, but to give a concrete demonstration of faith and works. The people who, through the service rendered, have been led to question in regard to the beliefs of Friends, have been helped to understand something of the Quaker interpretation of Christ's teachings; but the field workers have realised that what was most needed was not for Friends to build up their own denomination, but to interpret the Christ spirit to the suffering world in ways that could be understood. Christianity not only calls for charitable service, but for efforts to make a better world in which to live. Actuated by what they believe to be Christian motives, the Friends stand for the right to serve in the name of Him who taught all men to forgive until seventy times seven, and to feed, clothe and comfort His needy children.

The Committee has served as the channel for service on the part of the people of the United States, in general, without regard to denomination; and its resources have come from all denominations and quarters, the Federal Council of the Churches having frequently co-operated in its work.

2. Committee on Friendly Relations Among Foreign Students.

Since 1860 there have been coming to the United States, students from all parts of the world;—enrolled in the colleges and universities and remaining here for a period of two to six years, they constitute a field for the promotion of international friendship and goodwill. Recognising this opportunity and believing that something should

be done, Dr. John R. Mott organised the Committee on Friendly Relations among Foreign Students in 1911. Mr. Gilbert A. Beaver, collaborating with Doctor Mott, gave considerable time to launching the Committee's work, until it was possible to secure a General Secretary for full time. Offices were maintained in the building of the International Committee of Young Men's Christian Associations, New York.

It was soon discovered that many students had difficulty in obtaining accurate information in their own lands concerning American student life and conditions,—consequently an extensive correspondence was conducted with students abroad; helpful pamphlets and guide books were prepared and distributed. The aim of the Committee was service to students from other lands, irrespective of race, nationality or religion, who were coming to America for study. It was logical, therefore, that the Committee's cooperation was promptly offered to such national organisations as the Chinese Students Christian Association in America and similar movements among Japanese, Latin American and other nationalities.

Interest in this fascinating field of international service has steadily grown among the American people, and there is widespread appreciation among foreign governments, missionaries, and parents, of the services rendered to their migrating students. During the past three years the General Secretary has visited the principal student centers of Europe, Asia and Latin America, under the auspices of the World's Student Christian Federation; these tours have resulted in a new discovery of the needs and desires of students and in the perfection of our service to them in America.

In addition to two secretaries for general administration, a Chinese, Japanese, Filipino, Latin American and Russian Secretary have their headquarters. A Korean Secretary is located in Chicago. These various secretaries keep in close touch with the students in

their respective groups by correspondence, visitation, and the publication of monthly bulletins and occasional pamphlets.

As a division of the International Committee of Young Men's Christian Associations, the Committee on Friendly Relations enjoys the co-operation of Home and Foreign Mission Boards, the Federal Council of Churches, the Cosmopolitan Club movement and kindred bodies. Students from all parts of the world are met upon arrival at the steamship piers and guided to their destination; in each college and university, local friendly relations committees are responsible for receiving such students, promoting their acquaintance with professors and fellow students and especially their contacts with private homes, churches, clubs and Christian Associations.

From time to time district conferences are held, attended by foreign student delegates; during the week-end period of such a conference the delegates are entertained in the homes of the community and are invited to address churches and young people's societies; such themes as "The impact of foreign students on American life"; "How to win students to the Christian life"; "The prevention of war"—are discussed.

Annually the Committee invites about five hundred foreign students to such student conferences as Silver Bay and Lake Geneva for fellowship with American students.

Assistance is given to students who need employment to earn part of their expenses;—also to those who desire to perfect their technical training by working in some industry; parties are guided to places and institutions of special interest. Evangelistic and other deputations of foreign students are organised for visits to small towns and cities. By every possible means the students from abroad are encouraged to identify themselves fully with American life and institutions, to feel that they have an unusual opportunity to interpret the thoughts and aspirations of their people and to discharge their obligation of service

in widening the horizon and outlook of the American people.

Among the accomplishments of the Committee should be mentioned the publication of the first foreign student directory in the United States, also the first guide book of information for foreign students; a complete survey of the foreign student situation in America is just being published. Stimulus has been given to the maintaining of special foreign student secretaries with suitable headquarters as in New York, Chicago and the University of California.

Racial prejudice and provincialism have been largely overcome by the intermingling in work and play of Americans and the ten thousand students from a hundred nations; mutual understanding and goodwill are promoted and a spirit of international co-operation has been engendered. As a result of the courtesy and hospitality extended by American people, hundreds of influential leaders today in foreign countries cherish a happy memory of their student days here and they will ever continue to hold an abiding friendship for our people.

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3. American and Foreign Christian Union.

On May 10, 1849, The Foreign Evangelical Society, The Protestant Society and The Christian Alliance, which had been formed for special religious work in the United States and on the continent, were fused into a new organisation under the laws of the State of New York, which took the name of "The American and Foreign

Christian Union." The purport of this society is expressed in the second article of its constitution. "The object of said corporation shall be by Missions, Colportage, the Press and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity both at home and abroad, where a corrupted Christianity exists." This was a union society, supported by members of several religious denominations.

The Christian World, a monthly magazine, was the official organ of this society and from the first years of its inception, its efforts have centralised in the promotion of Protestant missions in France, joining its efforts with those of the English missions with whom it has always been on the most friendly terms. In 1856 measures were adopted to establish in the City of Paris an American Chapel for the spiritual benefit of those Americans who are resident there or who annually visit that city. The next year, under the leadership of the Rev. E. N. Kirk, D.D., of Boston, The American Church at 21 rue de Berri was built from funds collected in the United States. Efforts had been made to prejudice the Emperor Napoleon III against the building of this church, and they were successful as far as imposing the following restriction—"There shall be no services in the French language in the Chapel." This was done to prevent any Protestant propaganda among the French people.

Pastors of the church have represented the Congregationalist, Baptist, Methodist and Presbyterian denominations. Twenty-five years ago a branch work was started in the Latin quarter of Paris by the Rev. Charles Wood, D.D., now of Washington, and the assistant pastors of the rue de Berri Church have had this work directly in charge. It ministers to the large number of students who come from America to complete their studies in art, music and medicine.

The influence of this church upon the cause of Christ

in France may be noted in a quotation from the farewell sermon of Dr. Hitchcock: "Besides our direct contribution to the funds of the leading French Societies of Evangelisation, it has been my privilege personally to serve on most of their committees—those of La Mission Interieure, La Societé Evangélique, La Societé Centrale, L'Alliance Evangélique, La Societé du Dimanche and also to co-operate with the Rev. Dr. McAll in his most successful mission to the working people." This close relationship with the societies above mentioned has continued to exist, and it is through these that the influence of the centre of American Christianity in Paris has and is spreading.

A second centre of influence on the continent is now the American Church in Berlin, of which property, as in Paris, the Union now holds a clear title. At the time of the World War, it was closed, but the property was carefully respected by Germany and suffered in no respect except from lying idle. Services have been resumed in the well-equipped edifice and as students once more go to Berlin from the United States, they will find a good church home in this American church.

The American and Foreign Christian Union was incorporated under the laws of the State of New York in 1861; it is controlled by a Board of Directors, one half of whom must be laymen and chosen from the different Protestant denominations so that no more than one-third shall be from any one denomination.

One of its pastors, Rev. Chauncey W. Goodrich, was providentially prepared by this experience for his present service with the Central Bureau and the Federal Council.

4. American Waldensian Aid Society.

This organisation was formed in 1906, incorporated under the laws of New York. According to the act of incorporation, its objects are "to collect funds and apply the same to the aid of the Waldensian Church in Italy,

and elsewhere, in its evangelistic, institutional and educational work, and to receive, hold and invest money, both real and personal, and apply the net income thereof to the work aforesaid and to arouse and maintain interest throughout the United States in the work of said Waldensian Church."

In the intervening seventeen years the Society has had a central office in New York. By the preparation and distribution of printed matter, public meetings, with speakers from Italy, as well as leading clergymen and laymen, educators and others in public life who have visited Italy, and by the visits of its travelling Secretaries, it has endeavoured to accomplish its assumed task.

There are now forty-two regularly organised branches of the Society, which seek to carry out in their several communities the objects of the national organisation. In eight other communities, through interested small groups, similar work is done. A very important movement, in its relation to the cultivation of intelligent interest in the work of the Society, is known as the Italian Branch. It has about fifty members, made up largely of ministers of various Protestant denominations, working among Italians, especially in the larger cities, east of Chicago.

The amounts of money collected by the Society each year since 1916 and expended in the cultivation of interest in evangelical work in Italy, for work among Italian immigrants in the United States (until 1923), including special funds raised for work with soldiers in Italy, and for war orphans, has ranged from $29,777 to $82,048. In addition special gifts by individuals, churches and other groups, for educational, social and local religious work, and for the erection of churches and schools and orphanages, have been sent direct to Italy. The educational work of the society, through its printed matter, and newspaper publicity, has probably helped towards the making of some of these latter gifts. The Society has an Endowment Fund of $10,000.

The sums sent to The Waldensian "*Tavola,*" or managing Board, constitute less than thirty per cent. of the annual budget of that body for its work, educational, social and evangelistic in the Italian peninsula. The seventeen so-called "Valley Parishes" are practically self-supporting. The budget of the Tavola covers the support of the thirteen day schools in the cities and towns, the secondary schools, college, theological seminary at Rome, hospitals and asylums, orphanages and the maintenance of evangelical preaching in over 100 city and country districts. The members of the Waldensian Church, who number 23,000, considering their limited resources, are generous givers. Their benevolences have greatly increased since the war.

While the Waldensian Church, in its form of government, is most like the Presbyterian, the American Society, like similar organisations in England, Scotland and Holland, has been interdenominational from the beginning. The present Board of Directors has representatives of six communions.

In order to greatly increase the measure of co-operation given the Tavola, and to enable them to enter fields which are open for schools and regular churches, and to make possible a modest increase in the salaries of their sorely underpaid missionaries and evangelists, the American Society is planning to extend its work into other centers. The Board of Directors has recently approved the plan of raising, from a limited number of individuals, the entire cost of the work of promotion, education, and administration in America. When the very modest budget for these purposes has been secured, the Society will be able to send the entire amount collected through its branches to the fields in Italy.

Entirely aside from its regular work, the Society has, by constant interchange of visitors, served to interpret the peoples of the two nations to each other and thus to deepen their relations of sympathy and goodwill.

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5. The McAll Mission in France.

The McAll Mission (Mission Populaire Evangélique de France) is a popular evangelical movement to give the Gospel in its simplicity to the unchurched masses in France.

It originated shortly after the Franco-Prussian War, through a visit to Paris by Reverend and Mrs. Robert W. McAll, of England, and in response to the request of a workingman, met as by a strange chance upon the street, for "A Gospel of Reality." The first service was held on January 17, 1872, in a little mission hall of the old-fashioned type, a type happily supplanted today in Paris and in the larger cities by modern mission plants—fraternités, solidarités and foyers du peuple—equipped to minister in every possible way to religious need and neighbourhood life.

"For his services to humanity," Dr. McAll was made a chevalier of the Legion of Honour. The evangelical churches acknowledge their debt to the Mission for a quickened life and enlarged memberships. Hundreds of free-thinkers have found religion beautiful in the spiritual liberty of the Mission's halls and many Roman Catholics have blessed it for its gift of the Bible with its light and life.

The Mission operates today in ten sections of Paris and in over twenty establishments in other cities and towns.

Some of the Mission's stations have grown into churches. In the greater number of the halls, however, converts are prepared for church membership, being left entirely free as to their denominational choice.

In addition to the work in the cities the Gospel is carried to thousands of villages and small towns by means of two chapel-boats, Le Bon Messager, launched in 1892, and La Bonne Nouvelle, launched in 1902. In connection with the boat work colporteurs scour the country round about, distributing Bibles and extending invitations to the services on board.

The peasants who live at a distance from the waterways of the country are reached by means of an automobile evangelist, who, taking advantage of the weekly "markets" and monthly "fairs"—the miniature parliaments of the people—reaches multitudes every year with the spoken word, while at the same time distributing thousands of copies of the Bible.

Four portable halls serve as feeders to the permanent establishments in the cities.

Four Vacation Bible Schools and an Orphan Home are also maintained.

The work is carried on by 120 salaried men and women who are assisted by 280 volunteers—a total of 400 workers. Of this number more than half are the Mission's own converts.

During the half-century of its life the Mission has distributed a million Bibles, Testaments, Gospels and other portions of the Scripture; has added to church rolls hundreds of new members, has given to French Protestantism a dozen new churches, as many pastors and a score of foreign missionaries, has educated hundreds of French pastors in evangelical ideals. It has initiated the laity into active Christian service, and also created a new type of Christian manhood and womanhood through its work among the children. It has organised, in conjunction with La Société Centrale, La Cause which maintains a training school for Christian service, a publication bureau and a bureau of speakers who go from city to city uniting the churches in aggressive evangelical and educational campaigns. It has also carried on a significant temperance work, the fruitage of which is recorded in hundreds of redeemed lives and homes restored to happiness, has introduced into France the boy scout and girl scout movement, and has rendered an incalculable service to war widows and war orphans, a service the Mission continues after most of the temporary relief agencies have ceased to function.

The Paris Board is composed of representatives of five denominations and as many nationalities.

The American McAll Association has been, since 1883, the sustaining society in America of the work in France, sharing with similar organisations in Canada, England, Scotland and France the support of the Mission. It comprises sixty senior and fifteen junior auxiliaries and contributes about $100,000 yearly toward the operating expenses.

Bibliography.

Annual Reports.

VI

OTHER ORGANISATIONS AND MOVEMENTS

This volume has by no means exhausted the list of the Evangelical Christian organisations which are either directly or indirectly contributing to the cause of world brotherhood and evangelical unity.

There are many such, and it is quite probable that some of their representatives will feel that they ought to have been included in this volume. Limitations of space imposed by the publisher force the writer to content himself with merely calling attention to them, as follows: Christian educational agencies; special foreign mission schools and institutions for Christian service under the auspices of several of our colleges; the Student Volunteer Movement; many philanthropic societies of Christian constituency which are not related to church organisations; societies for the protection and care of seamen; organisations for the distribution of Christian literature; committees and groups developing relationships between Bible schools and theological seminaries; international organisations for temperance; the King's Daughters and King's Sons; Christian Foundations for social and philanthropic service; English speaking churches in foreign speaking cities; societies for mutual protection and service formed by the peoples of the same race or colour; many church organisations working for immigrants; voluntary organisations for Christian unity. Their name is legion. Such international movements as the Boy Scouts, while not coming under the title of this volume, share the same spirit and serve the same spiritual ends. The Near East Relief is perhaps the most striking example of a work in

which the Churches have so large a share, and the same could be said of all the relief movements, in varying degree. Indeed, it would require another volume to set forth this indirect participation of Churches and Christians in this vital service for international friendship.

This volume would also be incomplete if it did not refer to the constant visitations of Christian laymen, sometimes combining these great interests with their commercial duties.

HISTORIC OCCASIONS.

From time to time opportunities arise for international movements to celebrate historic events, such as the American Mayflower Council in 1920, on which occasion celebrations took place in Holland, England and America by joint arrangement and mutual participation. The Huguenot-Walloon New Netherland Commission is carrying out a similar observance of the settlement of New York and the middle states in 1624, by the Walloons (French and Belgian Huguenots). Both of these bodies were instituted by the Federal Council of the Churches of Christ in America, but have been entirely unsectarian and constructive in character. They afford a timely opportunity to remind the American people that their liberties were bought with a price by their brethren from across the sea. The influence of such occasions in international relations is indicated by the fact that the Joint Honorary Chairmen of the Huguenot-Walloon New Netherland Commission are the President of the United States, the Queen of the Netherlands, the King of the Belgians, and the President of the French Republic. By an act of Congress a tercentenary coin has been issued and the Governor of New York has made official proclamation of the Tercentenary. A pilgrimage of American Christians to historic spots connected with the Huguenots and Walloons, and other places of interest to the churches of America, will take place in 1924 and the American Com-

mission is in co-operation with similar bodies in the several European nations.

A little later, in 1926, the tercentenary of the settlement of Manhattan by the Dutch will be of similar interest to the Reformed Churches of Holland and America. The Federal Council has recently arranged a conference of the Denominational Historical societies, in these interests.

Opportunities for works of Mercy and Relief arise from time to time which are seized by the churches, such as the Russian Famine, at which time the Federal Council of the Churches of Christ in America raised a fund and sent its representative to Russia to administer it; the China Famine and the recent disaster in Japan. During and since the war several of the major denominations have carried on extensive relief work entirely outside their work of evangelisation and the Federal Council has initiated and stimulated several such undertakings, of which its present German Relief Fund is an example. An American Church Committee is at present engaged in seeking funds to assist the Patriarchate of Jerusalem to maintain the sacred places and its institutions in the Holy City.

This aspect of the international service of the churches has become so constant a factor that the Federal Council has established a permanent Committee on Mercy and Relief to be ready for such opportunities as they arise. Indeed, these international Christian movements have their greatest influence when their note is that of service.

There are numerous organisations for Christian Unity and other purposes in America and Great Britain which maintain social and educational institutions in foreign countries. As an example of this sort of service may be cited the sanatorium for tuberculous patients in southern France, established by the Federal Council of the Churches of Christ in America with the approval and partial support of the French Government.

It is often asserted that what our political leaders and institutions need is not organisation, but spiritual sense. There is no doubt about the truth of the assertion. On the other hand, as one surveys the great movements set forth in this little volume, one will perhaps wonder how, with such worldwide dissemination of Christian spirit and ideal, the world can help being at peace. Perhaps this is at least, in some measure, because these institutions do not possess what the political institutions possess, namely, effective organisation. Perhaps it is because the Evangelical Churches of the world have permitted their national and denominational differentiations to stand in the way of the manifestation to the world of the spirit of unity, which is the bond of peace.

That they are becoming a unified influence, this volume clearly indicates. The Universal Christian Conference on Life and Work to be held at Stockholm in 1925 will have the opportunity of counsel as to how far international Christian movements may become a mighty world influence, for unity in service and for world brotherhood. A proposal is now under consideration for an International Council to be composed of representatives of national Federal Councils of Churches to be formed in each country, with provision for affiliated relationship for other Christian organisations of an international character.

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Information has been received indicating proposed organisations in other countries, notably in Australia and Czecho-Slovakia.

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